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THE ARENA

The New Paganism

Or

In the Form of An Angel of Light

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We claim no originality for this title. The words in the above form were made use of by a Roman Catholic Cardinal. However, we do claim that the same cardinal had a true vision of the existing peril to the Church of Christ in the boast of cultured unbelief.

There has always been a struggle between heart and brain in matters religious. From the beginning, the devil has called upon the race to substitute reason for the open declaration of the Word of God. The struggle between materialism and inspiration is not a new struggle. The old tug of the things men see with their eyes versus the things God can reveal to the heart, still pulls at the lives of men. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat and gave also to her husband with her and he did eat." Conditions have not changed in fact, only in form. Paul's warning is still wholesome: "The things that are seen are temporal but the things that are not seen are eternal." Scripture warnings against doubt of the Word of God come with startling frequency. Whether it be the account of the devil persuading the woman in the Garden of Eden to reason out her advantage independent of divine injunction, or the same devil taking the Saviour to "show Him all the kingdoms of the earth," it is the same struggle, the same conflict between the Word of God and human needs as interpreted by worldly desire. We have in the Garden of Eden an illustration of the results of devilish suggestion, when the soul yields to that sug-

gestion. We have in the temptation of the Saviour an illustration of the triumphant soul refusing to yield to devilish suggestion, no matter how plausible the arguments, always pointing to the conflict of devilish suggestion with the Word of God.

It must be apparent to the devout student of Scriptures, that throughout the Book, the studied effort of Jehovah has been to establish a record of divine utterances, carrying with them divine authority, and freighted with divine energy, which might be received by the human as final and infallible. These utterances have their application to every phase of human life, meeting the demands thereof and solving its problems, answering its questions, stimulating its hopes and pointing the way to its glorious and triumphant goal.

On the other hand, we find revealed, the subtle and persistent effort of the devil, to rob the human of his confidence in these divine utterances, to take away the hopes and inspirations, and comforts with which they throb. It must be apparent that the success of the devilish suggestion which destroys man's confidence in the Bible, is the height of devilish ambition.

We commonly think of those as pagan who are without the hopes, inspirations and comforts that arise to the soul clinging with unwavering confidence to the Word of God.

We must still think any suggestion "devilish" which is calculated to rob men of the benefits of an inspired Bible. Men without the stimulating, restraining influences of the fixed and holy standards of divine revelation have always drifted into practices that defile and destroy. The beginning of all apostasy is always to be found in questioning the wisdom of divine injunction.

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The tempter has had his votaries in every age saying, "Thou shalt not surely die." To this whole class of suggestions and teachings which has destroyed the confidence of men in the authority and potency of the Bible, we apply the term "New Paganism."

Among the benefits arising to the race from the record of Divine utterances there is one not previously mentioned. We desire to name it in this place that it may stand out from the rest. It is the blessing of restraint. We cannot conceive such a thing as a "Kingdom of God," without subjects yielding momentary obedience to the supreme will of their sovereign. Any opposition to this infinite will can be nothing less than spiritual anarchy. The success of the devil must depend upon his ability to suggest doubts as to the authority of the revealed will of God. The same trick characterizing the efforts of the tempter in deceiving the first pair is easily apparent in the efforts of the same tempter to-day. The same hint is to be heard in the dominant modern paganism, and it is this: "This is not the Word of God," or "This thing you call the Word of God must not be taken too seriously," or "There must be a new interpretation put upon your Bible," or "What the Word of God says was only for effect upon a long past age, and will not be carried out in these modern and progressive days," or "We must get a higher conception of God than that revealed in the Bible," or "God is too good to allow these antiquated penalties to apply to this very wonderfully cultured age." In the last analysis and we quote again, "The Bible is only a bit of Oriental poetry, faith is only superstition, miracles and magic are the same, and God only an electric current."

The painful thing about all the above is, that it comes with the stamp of scholastic authority upon it. Moreover, if you presume to differ from the conclusions above set forth, you become the object of commiseration, and are promptly labelled a "back number." If you offer protest, that the authority of the Word of God has been called into question, that the integrity of the Scriptures has been impeached, that the new view reflects upon the truthfulness of the Saviour Himself, you are met with a storm of denials, your own intellectual fit-

ness is set down as a minus quantity, and you are courteously notified that it is too bad that you are not better informed.

It is hinted that you ought to post up upon "modern biblical criticism," and acquaint yourself with more recent authorities upon psychology, and philology, and achæology, and anthropology, without any apology. You are informed that "modern pedagogical methods repudiate the antiquated forms of instruction as detrimental to the highest cultural development of the individual," that "that bloody old doctrine of the cross is crude and repulsive to modern refined tastes," etc. You are exhorted to come out of the moss and be up to date and keep pace with the specialist, because modern scholarship will no longer tolerate the doctrines of this age-worn literature you call "The Word of God." If you have the audacity to ask where the man of God is to get his message and his authority, the analysis of what the ultra critic says and writes reveals the startling conclusion that scholarship must have its last word, the specialist must put his seal upon your message, your efforts must endure the censorship of the university with the largest endowment and the professor who draws the largest salary. The professor himself may be a smoking, chewing, drinking, pleasure-loving worldling, renouncing all claim to the new birth and even denying the possibility of any spiritual transformation for a human life, it does not matter, unless your message and doctrine has been toned and tempered by his spawn of doubt and modernism, you are a poor little old "back number" and it is too bad to have your moss-grown imbecility impeding the progress of "independent thought." Of course, you no longer have an inspired Bible, your Christ is no more divine than any good moral man, there was no miraculous conception, no virgin birth, miracles were either mere coincidents or explainable upon a psychological or hypnotic basis, the prophecies which foretold future events were written after the events occurred and therefore are not prophecies at all, the resurrection of Jesus is only the fanciful narrative born of an abnormal imagination, and the descent of the Holy Spirit just the frenzy resulting from staying too long in a prayer meeting

and thinking too steadily upon one thing. The above is no mere dream born of prejudice. The writer has upon his desk at this time the writings of presidents of great universities, professors of national repute, preachers of worldwide fame, scientists, etc., all in proof of the above conclusions.

At a recent corner-stone laying, while a noted preacher was engaged in the ceremonies, a young man approached with a Bible in his hands. He tore the leaves from the book and hurled the empty cover upon the corner stone in protest against the attitude of this great preacher toward the Bible and because the preacher had destroyed his faith.

A preacher of worldwide reputation has recently taken the defensive for certain candidates for the ministry who had openly refused to believe certain portions of the Bible, especially the miraculous birth of Christ through the Virgin and the miraculous resurrection of Lazarus. The secular press in commenting upon the sermon of the great preacher declared, that it might have been preached from any Unitarian or Universalist pulpit. Yet the foregoing examples are but two from among the many, and these from churches from which orthodoxy should have been expected. From men whose writings and sayings have been quoted all over the world, and a mere protest from you secures for you the contempt of the scholar (?). You are assured that these views are the very latest from the recognized biblical critics, and theological specialists, and leading universities. If you persist in your refusal to accept this dictum of the ultra critic you are ostracised from the ranks of the cultured (?) and compelled to face the scorn of this modern Pharisaical clique. We are reminded in this connection, that it was the scholars (so called), the recognized theologians, the accredited specialists upon biblical interpretation, who missed the key to Moses and the Prophets and crucified our Lord. It is not so strange after all, that we should find in our own day, an intellectual ecclesiasticism gone to seed, still crying for the elimination of the cross. Still shouting, "Let Him come down from His cross and we will believe on Him." We fancy we may still hear the loving lament of the same glorious Saviour

who has been pilloried upon this modern cross of intellectual shame, whose hands are nailed with these spikes of cultured unbelief, and whose brow has been crowned with the thorns of this modern Pharisaical arrogance, hear Him as He cries again, "O Jerusalem, Jerusalem: Thou that killest the prophets and stonest them that are sent unto thee, how oft would I have gathered thee as a hen gathereth her brood under her wings, and ye would not." And yet this refined infidelity would have us to regard it as a benefactor. It comes with soft words talking of the "Fatherhood of God and the Brotherhood of man." It talks of the "Practical application of Christianity." It offers elaborate sociological schemes. It fosters social settlements and public parks and play grounds, and reading rooms, and most extensive cultural organizations. It writes learnedly of the necessity for the development of the whole man. Its voice is tender when it pleads for human symmetry, and urges plans for the perfecting of the physical and intellectual and ethical. And do we object to the above? Not for a moment. We believe that God Himself is crying out for the completed man. But we protest against this soft-fingered, mellow-voiced infidelity robing itself in the livery of heaven and coming with its blandishments, substituting ethics for spirituality, and culture for conversion, sociology for holiness. These ecclesiastical Judases who have sold out their Lord and the hammer of His Word for human inventions.

What is the result of all this ultra intellectual Christianity?

First. There is a lowered standard. If these extreme critical views are to prevail, then the old Book to which we have pinned our faith is without authority. In fact we hear our enemy say, "It is just like any other book and must be approached just like any other book." Our hearts fairly stand still in amazement. However, we gather ourselves to answer, "The things of God are not understood by the natural man, they are foolishness unto him because they are spiritually discerned, neither can he know them." But the standard of authority has been lowered, and instead of the clear bugle note, "Thus saith the Lord," we find intellectual abnormality apologizing for

Moses and Isaiah, and lamenting the crudeness of the antiquated teachings of the dear old Book we call the Bible. What does it mean? It means that all the plans and prating of this critical cult are a mere "Form of Godliness denying the power thereof."

Second. Men listen to the smooth flow of this spineless message, are pleased with the rhythm of its frictionless glide, and with folded hands sin on. Why not? The Bible is not inspired, it is full of error. That old story about the Virgin Birth is a hoax. Lazarus did not rise from the dead. There is a great deal of doubt about the resurrection of Jesus himself. The Ten Commandments are merely a compilation of existing laws, which a lot of uncertain authors gathered up and in some chance way they made a part of the Hebrew literature, and God had nothing to do with giving them. Why be disturbed in the pursuit of the things that please the flesh?

Third. The church is beset with a multitude of human plans, social functions, educational schemes, sub-organizations, etc., which absorb the time and energy of the working force of the membership, the pastor has his time preyed upon to give direction to these innovations, the hours of devotion are usurped, prayer meetings subordinated, and a tired flock listlessly gathers to a sapless sermon on "The ethics of wireless telegraphy."

Fourth. The church begins to bribe the public to attend by the promise of entertainment. The Gospel hammer is exchanged for a lecture and personal evangelism assumes the form of a Nabisco wafer and a glass of frappe.

Now comes the cry for a larger liberty in the enforcement of discipline, until the enforcement of discipline has been entirely abandoned. Godless instructors in physical culture are installed in our colleges, our young people under the guise of health methods are taught to dance; then the home pastor must face the task of counteracting the influence of this returned graduate, who has brought home with her from college this new ethical ideal which substitutes a round of social functions for devotion. When he lifts his voice in protest, or dreams of discipline, he is informed that

things have changed. Dr. So and So, D.D., Ph.D., had a daughter in college, and she said her father did not object at all, and that the Epworth League of a great church in a leading city gives dancing parties under the auspices of its social department. The step from these lowered standards to the worldly pleasure paths afar from God is perfectly natural. The next stage is the spectacular indulgence which blights every finer religious sense and leaves this soul adrift with the world in the whirlpool of pleasure. Surely, "In the last days perilous times shall come, and men shall be lovers of pleasures more than lovers of God." We shall not pause to dwell upon the detail of this giddy round which beats the spiritual life out of the multitudes. We shall pause to note only, that out in the world is a ferment of pleasure seeking which has led to the practice of indulgence which would shame the pagans of a less enlightened age, and that the preaching of the day has been impotent to stay the tide, and that the church has been drawn into this vortex of pagan license to the loss of the power that, ringing from the pulpit, makes men and women afraid to sin any longer.

What is the cause of all this? We can find but one answer.

The note of authority has gone from the message of too many pulpits. The devil in the form of an angel of light, entrenched in colleges and universities, aided by scholars and specialists who are without spiritual life, or have been deceived by him, wearing the garments of benevolence and culture, has succeeded in persuading many to doubt the integrity of our precious Bible.

The result is a "New Paganism" which leaves the church powerless to cope successfully with the problems it has been given to solve.

What is the remedy for all this? We observe first, that many a preacher has been unnecessarily disturbed by the claims of the so called cultured classes. Many have been awed into cowardice and the surrender of the old standards of faith by a mere bugaboo. The arrogant claims of the scholar specialist have in many instances exaggerated his importance and the value of his claims. Many portions of the Scriptures which a few years ago the critic had re-

jected from the canon have been replaced by sheer force of fact disclosed in recent exploration.

The methods of the sceptical writers are purely secular, and disqualify them for the deepest research and lead them astray in their conclusions. They have ignored the facts of spiritual phenomena and have thus proven both their prejudice and their unfitness for the tasks they have assumed. The conclusions of a specialist in one line of biblical research have brought him into direct conflict with specialists in another line of investigation. The conclusions of many of the sceptical writers have been narrowed by the specialty which dominated them, thus making their conclusions unreliable. In some instances the lower standards have literally been purchased by the dollars of the rich who have offered their gold on condition that the higher standards be compromised. Commercialized opinions are not a new thing.

We need to know that no sceptical claim, reflecting upon our Holy Scriptures, has ever been offered which has not been answered fully and completely, by men of equal scholarship and ability, who also carried with them qualifications which the sceptic could not boast. There are still men who walk the road to Emmaus, in company with the Christ, whose "hearts burn within them as He talks with them by the way, and while He opens to them the Scriptures." Men of real scholarship, and real breadth of culture; men who have not only the book knowledge, but who have touched the lives of men; men who know that there is a culture not to be found inside college walls wrestling with theories, groping in the tomes of a dead past; men who, in shop and field and mine have read the hunger in human hearts which cannot be satisfied upon the mere husks of human wisdom; men who have applied the proof tests to the Word of God and have found it working out in their own lives; men whose everyday consciousness is a demon-

stration of the truths the ultra critic denies.

Who are you, that you should be frightened from your battlements of Eternal Truth by these pigmies stalking about upon the stilts of egotistical specialties? What ails you, that you should yield yourself to these mock theological surgeons, who, when they have operated upon you blunderingly, sew their instruments up inside you and leave you sicker than before? Why not apply to the great Physician, who, as a dispeller of doubts, and interpreter of Truth, and a sky brightener, has an age-long reputation and cures by the million?

Who are these boastful giants who call themselves culture, and recent thought, and critical analysis, and modern investigation? Has it ever occurred to you that the same books and the same rocks and the same fields and the same museums and the same ruins are open to you, with the pledge from the skies that the Lord of hosts would walk beside you in the search and guide you into all Truth?

The time has come for us to shake the fists of our faith in the Word of God in the faces of the enemy of our holy Book and defy his encroachments. How shall we do this? Shall we just rant and accuse and deny? No!! No!!! We will be men! Are we confronted with cultured scepticism? We will smite with cultured faith. Are we threatened with destructive criticism? We will war with demonstrated Truth. Do our enemies laugh us to scorn? We will sing to them, from hearts that throb with the joys of a great spiritual kingdom where the King like a great Shepherd knows his sheep and calls them by name.

Finally. "The grass withereth, and the flower thereof falleth away, but the Word of the Lord endureth forever."

"The heavens and the earth shall pass away, but My Words shall not pass away."

"O Lord: To whom shall we go? Thou alone hast the Word of Life."

"I have always said, and always will say, that the studious perusal of the Sacred Volume, will make better citizens, better fathers, and better husbands."—*Jefferson.*

If we deny the authority of the Bible, we deny the truth of some of Jesus' most frequent teachings, and with it the divinity of his mission.

The Virgin Birth and the Divinity of Jesus

H. W. MAGOUN, PH.D.

Introductory Paper.

Men are fond of saying that history repeats itself. They fail to remember that every human experience repeats itself. Philosophy repeats itself, and so does science. The first evolutionist, in fact, was Leucippus, a Greek, who was born nearly five hundred years before our era. He invented the atomic theory, which was eagerly seized upon to get rid of the idea of a divine element in creation, and he, or rather his school, then proceeded to evolve the universe out of his theoretical atoms. His pupil Democritus, who is credited with having lived a hundred and ninety-nine years (B.C. 460-261), expanded the theory and expounded it to the world. In the course of time, Lucretius, a Roman poet (B.C. 95-52), translated their teachings into Latin, in his *De Rerum Natura*.

Opposed to them was Anaxagoras (B.C. 500-428), who had been teaching that "intelligence" (*nous*) was the "first cause." Democritus refused to accept any such doctrine and therefore made "chance" (*tuche*) the arbiter of the destiny of 'an infinite number of atoms in infinite space, homogeneous in quality but heterogeneous in form.' Now, when Herbert Spencer, in the nineteenth century, defined evolution, he described, in a general way, what these ancient teachers had believed. He said: "Evolution is an integration of matter and concomitant dissipation of motion; during which the matter passes from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity; and during which the retained motion undergoes a parallel transformation. As the atoms of Democritus were supposed to be streaming through space at a tremendous speed and to have somehow got entangled with one another, the universe being the ultimate result, Spencer's definition ceases to look modern.

But these same physicists also taught a theory of emanation, curious and crude. For generations, scientists have ridiculed its fundamental idea as absurd; and yet

today that same idea has been revamped into a new emanation theory, which is receiving a wide acceptance as the latest word in scientific hypothesis. The discovery of radium, with its strange peculiarities, has wrought the change; and atoms have given place to ions, by which, in the last analysis, matter seems to be merely the result of differentiated motion, unceasing and miraculously persistent in the different elements and their combinations.

In religious affairs, a like condition can be discovered; for dogmas come and go, and so do heresies. Toward the end of the second century A.D., the "Alogi" rejected the *logos* and the Gospel of John, ascribing the latter to Cerinthus, an agnostic; and in our day other men have left no stone unturned in their efforts to get rid of this same gospel because of its teachings concerning the miraculous. Among the curious ideas credited to Cerinthus there appears one that is known as "the malignity of matter," and this notion has a curious parallel in a prominent modern religious sect. As he was the first to attempt to combine oriental and Christian tenets, Cerinthus may be regarded as the precursor of twentieth century teachers of "New Thought," a philosophy which is not new except in the sense that it is the most recent and perhaps the most remarkable of the attempts to engraft Christian ideas upon speculative pagan systems of thought. The real basis of "New Thought" is older than Buddhism, which in turn is older than Christianity; for Buddhism borrowed the notion of the "All-soul" from the Vedanta of Bramanism, which teaches it in detail in the Upanisads.

Celsus, in the second century of our era, Porphyry, in the third, and Julian the Apostate, in the fourth, all taught things which are inimical to Christianity, and they were promptly recognized as such by the Church; and yet some of the same ideas are actually found in supposedly Christian authorities today, to say nothing

of the notions of Spinoza, who flourished in the seventeenth century. But the most persistent and common of religious questions affecting Christianity has concerned the divinity of Christ. As early as the second century, the Ebionites were denying it and rejecting the epistles of Paul and also Paul himself, since they held to the Mosaic law. They had their day and disappeared. Then came the Arians, who denied the deity of Christ and made him a created being though admitting a qualified divinity. The Appolinarians followed, and they maimed his human nature. The Nestorians came next, rending him asunder and making two persons of him. Finally, the Eutychians appeared. They are not so well known, but they managed to confound in his person those natures which they could distinguish and thus added their mite to the controversy.

All of these passed away as the result of four great councils of the Church, which severally rejected them one after another. Then came the Nicene Creed, and peace reigned for about eight hundred years. After that a discussion concerning the Trinity arose, and, as a result, in 1773, the Unitarian Church was founded in England by Lindsay, although three men had been burned there at the stake, in 1611, for denying the Trinity. Since John Biddle had appeared in the meantime, as the leader of those who entertained similar doctrines, he may be regarded as the real founder of Unitarianism.

Teachings of the sort that he advocated are now becoming common; for they crop out in what are supposed to be orthodox pulpits, and little account is made of them. Men say: "What difference does it make, anyway?" And having said it, they consider the matter settled. For some reason they seem to be unable to realize what is actually involved, and discussion concerning the matter accordingly appears to them not only superfluous but also out of place. Invective is out of place; but invective is not discussion, even if men often assume that it is, and it is not argument. It accomplishes nothing beyond belittling the cause that resorts to it, while a genuine discussion exposes the weak spots and is therefore not only pertinent but necessary,

if there is to be a correct understanding of any question.

The problem is complex and difficult, and most men are but superficial thinkers at best. If they were not, they would not so often be likened to sheep. Moreover, they would not be so prone to follow self-constituted leaders, many of whom exploit their fellows for their own personal gain. Deep thinkers cannot be flattered or cajoled—as most men actually are in the ordinary walks of life—by those who "have an axe to grind." They look below the surface at the thing that lies concealed beneath the flatterer's ingratiating manner, and they soon recognize his duplicity. A real leader forgets himself and his own interests in his anxiety for the public weal, and he does not hesitate to do a thing merely because it will not be popular. If it is right and necessary, that is enough. On that basis he goes ahead and lets consequences take care of themselves.

Just now it appears to be rather popular to question the virgin birth of Jesus. Men seem to pride themselves on belonging to the rational school. As modern slang has it, they hail from Missouri and must be shown. Such persons will undoubtedly be somewhat surprised to learn that there are conservatives who claim the same place as their stamping ground and must therefore be shown in like manner. And they must be shown with the utmost clearness. Otherwise, they cannot be induced to admit for an instant that the claims of the rationalists, so-called are either tenable or rational. From their standpoint, the only really rational view is the traditional one, and they are able to give a reason for the faith that is in them. Strange as it may appear to some, they are satisfied that the bulk of the evidence is on their side of the question. They believe, moreover, that the "rational view," or that which claims to be such, is merely one of the products of a materialistic age in which the subjective views of skeptical men have been given an undue prominence.

Those who doubt or reject the virgin birth think that they are well rid of a difficulty. It never seems to occur to them that they have simply exchanged one difficulty for another and that the new one

is far worse than the original one ever was. And yet that is exactly what they have done in reality, and the new difficulty involves others as bad as itself. Either Christ was born of a virgin or he was not. Concerning this there is no dispute. If, however, he was not so born, he must have been what the Jews have always said that he was and what they still call him,—“Jesus, the Bastard.” There is no alternative. He was born out of wedlock. All the evidence plainly shows that. And he was not the son of Joseph, in spite of the frantic efforts that have been made to construe the facts in such a way as to make it appear that he may have been. The Jews have never so regarded him. They do not so regard him today. From the beginning that view has been a purely subjective one, and it has had no real backing. This, then, is the dilemma which the “rationalists” are unwittingly trying to foist upon the conservatives—What was Jesus? Was He the Christ, the Son of God? Or was He a bastard, the son of an unknown father?

Coarse as this may sound,—it is plain speaking,—it is the truth. The time for using gloves is past, and this thing must be faced, and faced in all its baldness. The conservatives must be shown. They want to know what they are worshiping, and they have a right to ask. Moreover, if the second, or rationalistic horn is taken, a new dilemma arises. Whence came the perfect character of Jesus? Where did he get his wonderful personality? And what was and still is the source of his extraordinary power? The Jews have never attempted to deny his works. They could not do that. The best they could do was to claim that they were wrought by means of Egyptian magic. From their standpoint this was the rational explanation of facts that they were unable to dispute. Is it also rational to assume that this is the force that is operating to-day in the lives of Christian men? Does it explain Jerry McAuley’s transformation? Does it account for his subsequent life? Is it the force with which the Christ of the Church is slowly remodeling the entire world? That he is doing it, no sane man

can deny, even if evil men and seducers are waxing worse and worse. They must, if they are to persist in the face of the light which they now have, and it was plainly foretold that the closing days of our era should witness just such a phenomenon.

Here is a real difficulty—nay, several of them—beside which the original difficulty sinks into insignificance. If Jesus was the Son of God, all the rest, including his own life and works, follows naturally. But if he was merely a bastard, as he must have been on the rationalistic basis, the whole thing becomes a stupendous miracle, even if the story itself, from start to finish, is a pure fiction. Water cannot rise above its source, and no man’s conceptions can rise above his experience or his observation. Whence, then, came the conception of this unique character in the history of the world? Is it rational to regard it as a fiction? Could it have been invented by men of a merely human mould? Four ordinary men told the story. Did they become super-men in some fashion and thus obtain the capacity for the task?

It is now fashionable to assume that the gospel writers worked in modern German fashion with written documents; but the whole history of learning in the Orient denies this possibility, and present methods among European orthodox Jews, and even among Syrians, likewise deny it. The real text-book is the teacher himself, and the note-book is the brain. Memory writes the words that are spoken, and the recollection is consulted where western scholars refer to a printed volume, or else to notes of their own making. Wherever this method is not in use among orientals, western ideas have gained a foothold and original habits have been supplanted as a result. The “Quellen theory” is therefore a patent anachronism. If there were “Sources” of any sort, they took the form of oral tradition. They then persisted, essentially unchanged until committed to writing, just as the basic materials of other oriental literary productions have done. No other course would have been natural, and no other supposition is rational. That makes four independent gospel writers necessary, since the documents show just the kind of

differences that would arise under the conditions named. Human wisdom is thus at fault.

It often is. It omits essential factors from the equation. That is a habit which is common to brilliant men. It may blind some; but the thinking conservative must be shown. He wants something that will stand the test of a searching analysis with the acid of experience and the alkali of established fact. Assumption cannot do that. It disintegrates in the process and discloses its impure structural formation. And if elements are involved that exceed the limits of his own experience, he must accept the honest testimony of the witnesses rather than the conjectures of subjective thinkers. Radium is not a "rational" substance; but we accept the evidence of its existence although most of us have no experience whatever with it in actual life. What, then, shall we think of the virgin birth and the divinity of Jesus?

As the Trinity lies at the foundation of the whole problem, that must be considered at the beginning. Then the question of Joseph and Mary must be taken up in detail, and the supposed evidence that Joseph was really the father of Jesus must be dealt with. There is not a scrap of actual evidence to that effect, even if some do claim to "prove" it by means of scriptural statements. Texts are perverted with this end in view, and they must therefore be examined in detail so that the pretences based on them can be exposed. Then the problem already raised concerning the source of the power of Jesus upon earth will have to be examined at length, and its relation to the puzzle concerning his birth will need to be taken into consideration, because each of these matters bears upon the point covered by the word divinity. In what sense was he divine? All of this leads into deep water; but the swimming is always easier there than it is in the shallows,

and the rationalistic view not only appears to be confined to the shallows but also seems to have a decidedly rocky bottom, as will gradually be made plain.

But, in addition to these things, there will still remain a striking argument from analogy which ought to be considered; for a most remarkable situation has recently arisen in the scientific world, and it affords an unlooked for parallel in material things, which is of such a nature that it may prove particularly edifying to the rationalistically inclined. Indeed, scientists and non-scientists are actually vying with one another in accepting teachings which no physicist on earth would admit as tenable, not to say rational, if they were not the result of facts scientifically ascertained. As it is, no one questions them, although they would appear as the insane vaporings of a disordered brain, if they were not the known results of the most exacting of scientific labors. The evidence upon which popular beliefs concerning these matters are based, is also pertinent to the question in hand and should therefore be considered in the proper place.

When all the ground has been covered, it will be in order to inquire whether it is less rational to accept the teaching of a virgin birth than it is to adopt a doctrine that involves divine qualities in a bastard of uncertain fatherhood, a personality so commanding as even now to have the power of transforming cannibalistic savages into mild and gentle creatures utterly unlike their former selves, to say nothing of "Twice born Men," and an authority which men of every age and clime accept and gladly yield to in all the relations of life. It may then be fairly clear why the conservatives are moving to Missouri and demanding to be shown, even if the rationalists still fancy that they alone monopolize that particular prerogative.

Why some scientifically-inclined people attack Religion I never could understand. Suppose every form of religion blotted out, where would be the gain? Science could not take its place—for it is ever changing."—*Prof. Lionel S. Beale.*

"The late G. Romanes, one of the profoundest men of science of his time, *once* in his honest agony of doubt wrote a book in defense of Atheism! But at *last* the same man died a satisfied and thoughtful believer in Christ."

The Everlasting Arms

REV. WILLIAM A. HOLLIDAY.

As people have their favorite books of the Bible so they have their favorite passages. These passages are favorites for various reasons. Doubtless these reasons connect closely with character and experience. Our present thought is to make some exhibit of the character and experience that have determined the interest and affection of many for one Biblical passage. It will hardly be questioned that the passage in the Old Testament which speaks of the Everlasting Arms is a favorite with very many. We fall back on the old-fashioned method of introducing characters under names which we believe will not be found without significance.

To our first character we will give the name *Es-the-tes*.

Esthetes is the man who exercises taste. His is the sense of beauty, of grandeur, of sublimity. All these are here in our English versions of the Deuteronomic passage. "The eternal God is thy dwelling place." A musical outburst; a swelling strain; a roll of thunder: "Underneath are the everlasting arms." This as melodious as the other was powerful. This like sweet and distant evening bells. Such is the beauty of the diction that it must be a dull ear that does not appreciate it. There is boldness of figure here; there is majesty of metaphor. The vast heaven, the transcendent skies, are the vehicle upon which rides the infinite and eternal One. No poetry more sublime than this. A passage splendid, superb, in its literary quality. It well accords with his gifts and culture that Esthetes should put a very, very high value upon it. No wonder that with him it is a favorite.

Exegetes, too, yields to the attractiveness of the passage. He may recognize more or less fully the melodious diction and lofty figure; but he applies to it not the canons of taste, but the colder faculties of intellectual inquisition. He is more concerned to discover accurately the import. He gets out his linguistic apparatus, and takes down his commentaries, and summons his own best thought. All with

abundant and satisfactory result. Moses, the man of God, great as leader and law-giver, is also a great prophet. He is a poet, too. As he approaches the end of his mission he composes a magnificent Song in which he proclaims the name of the Lord; celebrates his glorious deeds; explains his ways of mercy and of judgment; and tells of his triumph. Moses speaks all the words of this Song in the ears of the people. He admonishes them as a matter of duty and interest, as their life, to cleave unto God in obedience. About to die Moses in another wonderful poem pronounces his blessing upon the people. He mentions the tribes in detail, characterizing, reminiscent, predictive. In conclusion he addresses Israel as a whole under the appellation of Jeshurun, which he had used in the Song and also in the early part of this poem; and which occurs once in the book of Isaiah; which may mean The little, upright One, or The beloved One. Israel as upright, as walking with God; as beloved of God, is exalted to heights unsurpassed in possession of him, in enjoyment of benefits from him. God moves on high, he rides upon the clouds for the deliverance of his covenant people. He is in the lower world to uphold, protect and cherish them. A dwelling place is where one is secure, is in comfort, is at rest, has his enjoyment. The Eternal is the dwelling-place of his people. The arms raise from lowly position, bear aloft, sustain, carry out of danger, elevate to receive the kiss of tenderness. All this the might of God and the love of God, omnipotent and neverfailing, does for those that are his. Underneath are the everlasting arms. This the import; this the meaning. And Exegetes may well be satisfied with his labors upon this passage, and hold it in regard as worthy in highest degree of his skill.

Zetetes comes next. He is the seeker. There are seekers more or less earnest for the Kingdom of God, for salvation, for life. There is in them a greater or less dissatisfaction with what they have, with what

they are. Such a one is portrayed in a New England story of some years ago. His intimates call him Harvey. Harvey disdained a money grubbing life; especially the pursuit of money by what he regarded as doubtful means. He aspired to be of some use to his fellows. He sought in various ways to find a method of gaining this end, but had to admit failure. A friend, himself a devoted Christian worker, told him that what was needed was that first of all he should give himself to Christ; and then work for Christ. On a summer evening, somewhat later, Harvey goes to hear this friend preach.

Marcus began his discourse, and gradually the burden of it forced itself into Harvey's ears just a brief, simple, burden, the grand phrase of Deuteronomy: "And underneath are the everlasting arms." . . . Gradually warming with the power of his theme, he dwelt upon the weariness of common life, the weariness of success, the weariness of power, the weariness of blind strength hurling itself against the barren cliffs and thorny thickets of the world. . . . And ever he brought his hearers back to the immortal calm of the old refrain: "And underneath are the everlasting arms." "And underneath are the everlasting arms."

And Harvey as he listened forgot his surroundings. They were for him, these words, and they burned themselves into his brain. Who knew better than he the weakness of strength, its barren self confidence, its absurd inadequacy in dealing with the serious problems of life? Always hitherto he had trusted in himself; had been unwilling to make the real surrender that the fuller life of the soul demanded. . . . The figure of Jesus shone out and burned before him. The whole mighty clasp of the divine seemed to enfold him in the awful repetition of those awful words: "And underneath are the everlasting arms."

Harvey had found the Kingdom and the King. He had found life and salvation. To be saved is to come to the point where we give up to God, cease to strive, allow him to bestow in his own way; in a word, sink down into the everlasting arms. Depend upon it, Harvey, long as he lived, held dear and precious the time and place when he found what satisfied his need, when he found God. And equally dear and precious must have been the scripture that illumined his way.

Then there is *Hodites*. Hodites is the

man of the road. He is the stranger and sojourner as all his fathers were. He is on his way through this world to the next. He encounters many temptations, many perils, many afflictions as he fares on his way. The Christian life which begins with falling on the gentle, kind and mighty arms of the Saviour needs for its nurture, its support, its consolation, the sense of God's presence, love and care. We had a friend who recognized that he was traveling toward a great trial, loss and grief. Day by day it loomed, nearer, larger, darker. He said that at this same time it was strange how a certain passage of Scripture presented itself again and again. He met it in a secular book. He heard it introduced into a public prayer. It was woven into a hymn. It was the passage of the everlasting arms. The words lodged in his mind and heart. They helped and strengthened him from day to day. And when the great sorrow befell he cried to God, and found that indeed "underneath were the everlasting arms."

And now *Ergates* brings up the train. Ergates is the laborer. He labors in the ministry of Christ. Christ had him in view when he bade his disciples to pray the Lord of the harvest to send laborers into his harvest. When he measures well up to his duty and privilege, he is what Paul depicted him, a workman that needeth not to be ashamed. He is a preacher of the word. He seeks the conversion of sinners by declaring to them the way of life. He strives to edify believers, instructing, admonishing, encouraging, comforting. He ministers to those in health; but the sick also are to be his care. In an old book now open before us we read that "times of sickness and affliction are special opportunities put into his hand by God to minister a word in season to weary souls." This book goes on to speak of the instruction and prayer, when it is apparent that the sickness is unto death, that is fitted to prepare the sick for his great change. He is to labor to the end that:

"If God have determined to finish his days by the present visitation, he may find such evidence of the pardon of all his sins, of his interest in Christ, and eternal life by Christ, as may cause his inward man to be renewed, while his outward man decay-

eth that he may behold death without fear, cast himself wholly upon Christ without doubting, desire to be dissolved and be with Christ, and so receive the end of his faith, the salvation of his soul, through the only merits and intercession of the Lord Jesus Christ, our alone Saviour and all-sufficient Redeemer."

So far the old Book. From the life of a Christian minister of the present day we take the following incident:—

"One of our countrywomen had gone abroad. She had long been an invalid, but now in a foreign city she was obliged to take to her bed. In the providence of God, almost alone among strangers and far from home, she had the ministrations of a pastor of many years. He had all confidence in her piety, in the genuineness of her Christian character; through these years he had known the simplicity and childlikeness of her faith. But he knew that even the most saintly sometimes find it very dark in the shadow of the valley of death. As he read and prayed with her he was earnestly desirous of speaking just the word that would be the word most of all in season. One day when her weakness had reached the degree where it was not advisable to burden her with too many words, he said: 'My dear * * * *, do you remember those beautiful words in Deuteronomy about the everlasting arms?' She assented. He went on to say in substance: 'You are very weak. But you need not exert yourself to think or even pray. The promise of your Saviour is sure. He is here. Just rest on Him. Underneath are the everlasting arms.' In succeeding days several times he referred to the passage. One day when he sat silent beside her bed she looked up to him with a lovely smile, and uttered the words: 'The everlasting arms.' She knew they were there. She felt they were there. Not long after she fell asleep in Jesus. It was said of her that God had crowned her life with a peaceful death. She had reached the end of earthly things, but had no fear. The eternal God was her refuge, and underneath were the everlasting arms."

The son of consolation who has once had experience of the efficacy of this scripture in the hour when flesh and heart are apt to fail will avail himself of it again and again. It will with him be a favorite.

Thus we have sought to indicate how persons of varied qualities, experiences and needs find in this scripture that which gratifies, satisfies and delights them. The man of taste finds charm, beauty and majesty of style. The man of intellect finds truth clear and profound. The seeker after salvation is instructed how he may

enter into life. The wayfarer has opened to him never-failing resources of strength. The laborer is furnished thoroughly unto every good work; the word for the inquirer, the word for the weary, the word for the dying. But while we have spoken of these several characters, let us not fail to note that they are not necessarily so many different persons. These men may be all one man. One and the same soul may have taste, may have the intellect that grapples with what challenges the understanding, may realize that he is a lost and helpless sinner, may sink under the exigencies and burdens of life, may covet the equipment wherewith to minister to his fellows in their spiritual need. To one and the same man, not all at once but in the totality of his experience, not for one and a single reason but for varied reasons, and reasons that involve his entire nature, sensitive, intellectual and spiritual, this scripture of the everlasting Arms may commend itself and be a favorite one.

But such reasons and grounds if valid strongly to commend one portion of Scripture should commend Scripture as a whole. Here indeed is a vein of gold. But the Bible has many such veins. It has a wealth of passages of highest literary worth. It has vast treasures of truth for the intellect. As a whole and in many parts it reveals the way of life. It ministers strength and cheer to the traveler to the better land. It is a storehouse running over with instruction and equipment for Christian workers. What a transcendent object in the view of those who come to it with open eyes! The language of Keats when he made acquaintance with Chapman's Homer to some seem strained:

"Then felt I like some watcher of the skies
When a new planet swims into his ken;
Or like stout Cortez when with eagle eyes
He stared at the Pacific,—and all his men
Looked at each other with a wild surmise,
Silent, upon a peak of Darien."

But no language can be extravagant, none can be adequate, to portray that experience in which one comes for the first to know the Bible for what it really is. In its qualities, uses and effects, it shows itself to be the Word of God. There is none like unto God, O Jeshurun; and there is no book like unto His Book!

The Bible Legally Established

PROF. L. D. WATSON, LL.B., LL.D.*

I.—Divinely Established.

God is the Author of law and the Grantor of government.

Hooker has truly said:

"Of law there can be no less acknowledged than her seat is the bosom of God; her voice the harmony of the world; all things in heaven and earth do her homage; the very least as feeling her care, and the greatest as not exempted from her power; both angels and men, and creatures of what condition soever, though each in different sort and manner, *yet all with uniform consent*, admiring her as the mother of peace and joy."

In his Commentaries, William Blackstone, the distinguished jurist and eminent English common-law writer, well says:

"*Natural law*, or the law of nature, is the will of our Maker. It consists of those laws which God, the Sovereign of the Universe, has prescribed to all men, not by any formal promulgation, but by the internal dictate of *reason* alone; and he has laid down only such laws as were founded in those relations of justice that existed in the nature of things antecedent to any positive precept. These are the eternal immutable laws of good and evil, to which the Creator himself conforms and which he has enabled human *reason* to discover, so far as they are necessary for the conduct of human actions. Such, among others, are these three principles: that we should live honestly, should hurt nobody, and should render to every one his due; to which three general precepts Justinian has reduced the whole doctrine of law.

"This law of nature being coeval with mankind and dictated by God himself, is of course superior in obligation to any other. It is binding over all the globe, in all countries, and at all times; no human laws are of any validity if contrary to this; and such of them as are valid derive all their force and all their authority, mediately or immediately, from this original."

Here the Judge not only declares that nature is the foundation of human law, but that all human laws that are valid derive their authority from these natural laws of God.

Having laid down God's law in nature as the basis of the Bible, the Judge proceeds to say:

"Divine or revealed law consists of those doctrines or laws which Providence, in compassion to the frailty, imperfection, and blindness of human reason, has been pleased, at sundry times and in divers manners, to discover and enforce by immediate and direct revelation. These precepts are to be found only in the Holy Scriptures; and are found, upon comparison, to be really a part of the original law of nature, as they tend in all their consequences to man's felicity. As the moral precepts of this law are of the same original with those of the law of nature, so their intrinsic obligation is of equal strength and perpetuity, though the revealed law is of infinitely more authenticity than that moral system which is framed by ethical writers, and denominated the natural law."

In this statement the famous Judge recognizes the Bible, or Holy Scriptures, as the "revealed law" of God. This position being legally settled, we make a few citations to show what God has decided as to the Bible.

There was but one long, divine, legislative session from which, during this period, the various legal acts were proclaimed.

We may now make a few citations from this divine legislation.

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once for all delivered unto the saints." Jude i. 3.

In this statement the divinely-inspired Apostle shows that "the faith"—the revealed law of God, was definitely fixed in time—"once for all"—never to be repealed.

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"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. xxii. 18, 19.

Here at the close of the Biblical Canon, the Apostle John was divinely inspired to announce the unchangeable quantity of God's law, and pronounce judgment upon any one who should add to or subtract from this definite and fixed limitation of the divine record.

"The law of the Lord is perfect." Ps. xix. 7.

Perfect in nature, character and application.

Because of the limitation of intellectual and moral knowledge and wisdom, all human laws are imperfect and are constantly being revised or repealed.

While many of God's laws have been fulfilled, none have ever been repealed nor even revised, because He is "infinite in knowledge" and wisdom, and therefore all his laws are perfect.

"Forever, O Lord, thy word is settled in heaven." Ps. cxix. 87.

Here the Psalmist was divinely inspired to exclaim: Oh, Jehovah, thy word is settled in heaven for ever.

Those reading the Hebrew text will ob-

serve that *nitsabab*, the term translated "settled," is derived from the verbal root *natsabab*, which is a legal term signifying *to fix, to adjudicate*, is the Niphal perfect participle, pointing out that which is legally determined, decided, established.

In Biblical parlance, the phrase God's word is identical in meaning with God's law.

It will be observed that the inspired writer declares that God's word is settled in heaven *for ever*. This statement is confirmed by the prophet Isaiah who declares: "The word of our God shall stand forever." Isa. xl. 8. Also by Peter, who says: "The word of the Lord endureth forever." I Pet. i. 28.

The prophet Isaiah says: "The Lord is our judge, the Lord is our lawgiver, the Lord is our king." Isa. xxxiii. 22.

The Lord is not only Creator, but also lawgiver, king and judge, representing the legislative, executive and judicial departments of the government of the universe. But for our present purpose, we are especially interested in the divine law. As we have seen, His natural law is written in his works, and His moral law is written in the Bible. So we see that the Supreme Court of the United Worlds of the Universe has unanimously, judicially and irreversibly decided in the court of heaven that the Bible, as the inspired and authoritative Word of God, is established forever.

We think this case is divinely *res judicata*.

II.—The Bible Civilly Established.

The people have established courts of law throughout the civilized world for the ascertainment of truth and the judicial administration of justice.

Testimony is a statement made in a court of justice by a witness under oath and is intended to elicit the truth in connection with any alleged matter of fact at issue.

Evidence is the means which tends to prove or disprove any question in contention.

The instruments of evidence are many, such as the oral testimony of witnesses, and public records, especially ancient records, the more ancient the more convincing.

Evidence is either direct or indirect. Direct evidence is given by the testimony of a witness. Indirect evidence is generally known as hearsay evidence.

When evidence reaches a point beyond a "reasonable doubt" it becomes proof and settles the matter in dispute.

Circumstantial evidence, especially in criminal cases, is usually more convincing than positive evidence, for the reasons that it is more difficult to fabricate and cannot be bribed.

In general, documentary evidence is better than oral testimony, because of the imperfection of the physical senses, the un-

certainty of human memory, and the possibility of perjury. Documentary evidence is not liable to these contingencies and is not subject to the oath and the ordeal of cross examination.

Hearsay evidence, however, is generally excluded from all courts of justice; but there are several important exceptions to this rule, wherein hearsay evidence is legally admissible.

The evidence of ancient records has figured largely in courts of law. In order to be admissible as legal evidence they must conform to certain requirements.

"Documents found in a place in which, and under the care of persons with whom, such papers might naturally be expected to be found, or in the possession of persons having an interest in them, are in precisely the custody which gives authenticity to them. This rule is one of the grounds on which we insist on the genuineness of the Bible. The Scriptures were found in the proper custody, or place, where alone they ought to be looked for. They were found in the Church, where they have been kept through a period of successive ages. They have been constantly referred to as coming from the proper depository where they purport to have been kept, and that fact has never been questioned by the most vigilant or the severest critics who have called in question the authenticity of the Scriptures themselves. According to the rules that we have before referred to, the burden, or onus, is on the objector to impeach the genuineness thereof, and not on the Christian to establish; for their genuineness is *prima facie* established by the proof that they come from the proper custody. It is further requisite, in this class of cases, as near as the nature of the case will admit, to furnish some evidence of acts accompanying the documents offered in evidence, as a further assurance of their genuineness. A distinction exists between documents that bear date *ante litem motam*,—that is, before suit is brought or controversy moved,—and *post litem motam*. In the latter case the document requires some evidence of corroboration, even in cases where the traditional evidence is admissible." (Rules of Evidence, Henry & Harris, p. 163.)

(Vol. xviii.—8.)

In 2 Kings, chapter xxii, we have a historical record that conforms to all the requirements of the above rules of evidence. Had we space, it would be interesting and instructive to quote the entire chapter, but for our purpose we need only to mention the essential points.

1. As to the document. It is called the Book of the Law. This Book was the Bible as it was constituted and existed at that time, especially the five books of Moses.

2. It is an ancient document, for it existed not only in the reign of Josiah, certainly more than 600 years B. C., but long before that time, for the king said, "because our fathers have not hearkened to the words of this book."

3. This book was kept and found in the Temple, the holy place where the sacred records were deposited.

4. It was kept in the care of the official custodian, the high priest, at this time Hilkiah.

5. It was given into the hands of the scribe, in this case, Shaphan, the literary care-taker, reader and expounder of the Book of the Law.

6. This document was kept in the official custody of those who had an "interest" in it, not only as officers, but the entire nation had a vital interest in it.

7. In this case we have "some evidence of acts accompanying the documents offered in evidence," as this book was found during the repairing of the Temple, which would indicate that it had been mislaid, overlooked or neglected.

8. The date of this document is certainly *ante litem motam*, as it antedates all the modern "controversy" as to the Bible being the inspired and authoritative Word of God.

The legal principle involved in documentary evidence is well stated by Prof. George Frederick Wright, D.D., LL.D., the distinguished scientist. He says:

"It is in vain to say that this evidence is vague and indefinite; for, as compared with the evidence upon which we accept the ordinary facts which regulate our daily lives, the evidence is not vague or indefinite. It is as fully verified as that upon which we

venture to eat our daily bread or conduct our daily business affairs. The Christians of the first century were the natural guardians of the documents which record the facts upon which they staked their all in the matter of religious belief. Such guardianship is better than that of Church councils. It is the guardianship afforded by the general consent of those who were called upon to sacrifice most upon the establishment of the facts, and it is the general consent of communities so widely scattered that a high degree of uniformity could not have been artificially secured. The documents have all the weight that attaches to official records found among the public archives of a nation. There can be no reasonable doubt that the portraiture of Christ as we have it in the four Gospels is the portraiture accepted by the contemporaries of Jesus. As the writer of the third Gospel has expressed it, these are the things which were 'most surely believed' among the first generation of Christians.

"The necessities of social organization demand in civil law the enactment of 'statutes of limitations.' These provide that the general acknowledgment of a purported fact for a certain period shall be considered as conclusive evidence of it. If, for example, a man has remained in undisturbed possession of land for a certain number of years (in New York State twenty years), it is presumed that he had a valid title to it, and no one is allowed to dispute his claim. While the basis of these statutes is largely one of expediency, it is in good part one of truth. The proper time to dispute a title

is when all the witnesses are accessible. If one waits to establish a claim until all or many of the original witnesses are dead or far removed, the presumption is overwhelming that he does not have a good case. Otherwise, why should he not have made his attempt earlier, when there was ample room for rebuttal? Pretended evidence, raked up after general interest in the subject has declined, and after the original witnesses are no longer within reach, has a very suspicious look on the face of it. Since the very necessities of social life demand there should be some end of litigation, the law steps in and, in its statutes of limitations, forbids the reopening of questions which have been long settled by general consent." (Scientific Aspects of Christian Evidence, pp. 342, 343.)

Among others, William Blackstone of England and Simon Greenleaf of America, two of the most reliable writers on legal evidence and two of the great, if not the greatest, judicial lights in the history of modern jurisprudence, have once for all legally established the Bible as the Word of God.

Soon after its publication we examined Greenleaf's book on the Testimony of the Evangelists, and have always regarded it as a clear, sound and able, legal apologetic. It convincingly sustains the jural principle involved in documentary evidence, especially as it appears in the New Testament, and we think the editor has done the public an important service in substantially reproducing it in THE BIBLE CHAMPION. We think this principle is civilly *res judicata*.

III.—The Bible Ecclesiastically Established.

In discussing this phase of the question, we will not commence at the beginning of the Biblical Canon, but at its close of the Old Testament.

On the return of the Jews from captivity, about 444 B. C., they reorganized the Church by establishing a great council composed of one hundred and twenty members. It is generally conceded that Ezra arranged the Jewish Canon of thirty-nine books as we now have it and that it was placed in charge of the great council or "Great Synagogue."

But, although the Jewish Church preserved the Old Testament Scriptures, the people were embarrassed in reading them, as during the seventy years of captivity the most of the people had forgotten the Hebrew and had acquired the Aramaic language. Meanwhile, however, Alexander the Great had conquered, and imposed the Greek language upon the country, which in time became the language of all the people. This necessitated the translation of the Hebrew Bible into the Greek Scriptures, which was made about 285 B. C. and was called

the Septuagint. This Greek version became the Bible for the people and was the one from which Christ and the apostles preached.

The New Testament Canon, like that of the Old Testament, was progressive in formation. Largely through the influence of St. Augustine, the Christian Church, by the Councils of Hippo, 393, and Carthage, 397, fixed the canon with its twenty-seven books as we now have it, and is recognized, believed and accepted as the inspired and authoritative Word of God by all branches of the Church.

As to the authority, all Christian people accept the statement of Paul: "There is no authority but of God."

The Jews especially recognized this position during the theocracy. The theocracy however, was supplanted by transferring the direct authority from God to the Christian Church, which had taken on an extreme form by the close of the fifteenth

century; the Roman Catholics holding the Church as first authority and the Bible as second.

About the middle of the fourteenth century a religious revolution was commenced by Wycliffe which culminated in the work of Luther, the purpose of which was to transfer the supreme spiritual authority from the Church to the Bible, which was successful to the extent of Protestantism.

Among the reformers of the sixteenth century, the consensus of opinion was that the Bible is the only infallible rule of faith and practice, and that is the true Protestant position to this day.

All evangelical denominations have incorporated that principle in their creeds and the Methodist Episcopal Church has embedded it in its constitution, so that all members and ministers of this Church are legally and morally bound by it. We think this principle is ecclesiastically *res judicata*.

IV.—Query.

But some one may raise the question: If the Bible is established once for all and is the absolutely indestructible rock of truth, why all this agitation and alarm; all this feeling, thinking, talking and writing; all this hard work and great financial expense?

It must be remembered there are two factors in this discussion—the Bible and *faith* in the Bible. We have little or no fear concerning the durability of the Bible. The Biblical anvil has been pounded for twenty centuries, and while thousands of skeptical hammers have been worn out, no dent yet appears on the divine anvil. Our concern is about the faith of the people in the Bible. If a man's faith in his Bible is destroyed, his Bible is practically destroyed. The *New York Daily News* said: "Here is the success of the Higher Criticism where it is anti-Christian. It does not affect the Book,

but the faith of the reader; and the thousands of souls who once believed in the inspiration, the literal inspiration, of the Bible, have laid that belief aside and with it all belief in Christianity. There's the rub. The Bible cannot be extinguished, but the faith of the people can."

In the relation of the Bible to the people, the people are at a great disadvantage. The Bible is a spiritual book, but the people are a carnal body. It requires a thorough change in the sinner in order to establish in him a clear and living faith in the Bible. And even after this faith has been established, it may easily be shaken or even destroyed by the specious teaching of those who are older and in positions of influence and authority. Especially is this the case with the young, the immature and uneducated.

"The smallest organic creature has the stamp of infinity upon it. I shall know what a primrose is when I see it in the light of the face of its Maker. Now, it is a normally miraculous link in a practically infinite chain of normally miraculous living creatures."—*Prof. William Kitchen Parker*.

"Unbelief is usually due to indolence, often to prejudice, and never a thing to be proud of."—*Prof. G. Romanes*.

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Archaeology's Contribution Towards the Grave of Higher Criticism

By REV. J. S. ROSS, M.A., D.D.

Concluding Paper.

1902. Discovery of the Wonderful Code of Hammurabi.

The greatest "find" of modern days, with the possible exception of the Tel-el-Amarna tablets, is the discovery by De Morgan in 1902 at Susa (the Shusan of Esther and Daniel—"Shusan of the Palace") of the Code of Hammurabi, inscribed on a stone about 8 feet high, and 22 inches wide at the base, and whereon are recorded 282 laws. Hammurabi is represented as receiving these laws from the Sun God. The date is 2100 B. C., which makes Hammurabi contemporary with Abraham. The block has the longest cuneiform (wedge-shaped) inscription yet discovered. Here are laws

written and codified 700 years before Moses was born. Hammurabi claimed sovereignty over Palestine, and Abraham, who lived there and then, was subject to these statutes.

Provision was made in these laws, for wives who had no children to give to their husbands their maids as wives. This is seen in the cases of Sarah, wife of Abraham, and Rachel, wife of Jacob, but which custom had become extinct by the time of Moses. This fact proves the extreme ancientness of the usage.

Application of Hammurabi's Code.

Hammurabi's law implies this custom, and also makes provision for meeting any strained feeling which might arise between two women in such circumstances, and which actually did occur between Sarah and Hagar. The law reads as follows: No. 146, "If a man takes a wife, and this one gives her husband a maid as wife, and she (the maid) bears him children, and then this maid tries to place herself on an equality with her mistress because she has borne

children, her owner is not to sell her for money, but he is to pay her in silver, and reckon her among the servants."

When Abraham heard Sarah's complaint against Hagar's loftiness he said, "Behold thy maid is in thine hand; do to her as it pleaseth thee." In other words, "You know the law in the case—apply it." Sarah evidently did so, and "dealt hardly with her"—so much so that Hagar "fled from her face." (Gen. xvi. 6.)

A Further Application.

At a later stage another conflict arose. In Gen. xxi. 10 it reads that Sarah said to Abraham, "Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, even with Isaac. And the thing was very grievous in Abraham's sight, because of his son." The law of Hammurabi in this case, and to which Abraham was subject, reads as follows: Law 170, "If a man marries a woman who bears him sons, and he has also children by a slave, who during the father's lifetime were recognized as his sons and declared to be such, and the father then dies, the children of both the wife and the

slave shall divide equally the father's estate. Nevertheless the children of the wife shall be preferred in the choosing of the portions of said divisions."

Abraham did not wish to accede to Sarah's demand, for having acknowledged Ishmael as his son it was against the law to do so; nor did he yield till God told him that he intended to make of Ishmael a great nation.

According to the critics Genesis was the last book of the Old Testament to be composed, and that it was written by some unknown priest in the time of Ezra or Nehemiah. How could a writer of that late

period possibly know of such very minute laws referring to a state of society 1,300 years before his time, and which were really so ancient as to have had no existence in the days of Moses?

As against the possibility of the existence of a code of laws such as Moses enacted it has been alleged, over and over again, that the age of Moses was too early for so elaborate a body of laws, either among the Israelites, Babylonians or any other people. They were supposed to have had only customs or precedents,—in other words, evolu-

tion, up to that time, had not had sufficient opportunity to work out such results. Just on the eve of this great discovery Dr. Pinches wrote, "It may be noted that the ancient Babylonians had, to all appearance, no code of laws in the true sense of the term." Yet here are Hammurabi's most minute and complicated Babylonian laws actually codified 700 years before Moses! How quickly all the speculations and assertions of even learned men are confuted by the existence of a single fact!

Is the Fourteenth Chapter of Genesis Myth?

The discovery of Hammurabi's Code, along with other "finds" in the East, has thrown much light on the historicity of the 14th chapter of Genesis, long and most stubbornly held by the critics as utterly unreliable. Four kings from the East, Amraphel, Tidal, Arioch king of Ellasor and Chaderlaomer king of Elam are represented as coming west to punish five kings in the region of Sodom and Gomorrah, who, after thirteen years of subjection had rebelled.

Knobel said "Elam never did dominate Palestine." Cornill asserted "The passage . . . like its own Melchizedek stands without father, without mother, without genealogy." Von Bohlen, referring to the chapter declared, "There is not a single traditional event for its basis." Hitzig calls the chapter "a forgery." Meyer says it is "absolutely unhistorical." As late as 1869 the great Semitic scholar, Noldeke, declared that "criticism had forever disproved its claim to be historical; the political situation

presupposed was incredible and impossible; armies could not have marched to Canaan, much less could Canaan be subject to Babylonian. The whole story was a fiction, and the names etymological inventions." Even as late as 1889 Wellhausen wrote: "That four kings from the Persian Gulf should, in the time of Abraham, have made an incursion into the Sinaitic peninsula, that they should, on this occasion, have attacked five kinglets on the Dead Sea littoral, and have carried them off prisoners, and finally that Abraham should have set out in pursuit of the retreating victors, accompanied by 318 men servants, and have forced them to disgorge their prey—all these incidents are sheer impossibilities which gain nothing in credulity from the fact that they are placed in a world which has passed away." Here, in passing, it may be remarked, that no critic to-day would risk his reputation by making such statements.

1902. De Morgan's Discovery.

Only three short years afterwards De Morgan, at Susa, discovered one of those very kings who had come west, namely, Hammurabi, the Amraphel of Gen. xiv. From other sources we learn that a campaign from the East to the West like that described was no new thing. One had been conducted 200 years before the time of Abraham right up to the shores of the Mediterranean Sea. This fact is found on an inscription of Assur-ban-ipal, grandson of Sennacherib. So what was declared to

be "incredible and impossible" actually occurred.

Bricks with the name Chedarlaomer are now in the British Museum, which was found to be an Elamite name. Kudur means servant, and Lagamar is the name of an Elamite goddess. Hence the name, and meaning of Chedarlaomer. Eri-aku has been found as the name of a king of Larsa. The letters are transposed, but in Eri-aku king of Larsa we have "Arioch king of Ellasor." We even know the name of Arioch's father—Kudur Mabug.

Is Hammurabi Identical with Amraphel?

Though the identity of Hammurabi with Amraphel is more difficult to perceive it is now generally agreed that the two names represent the same individual. In one ancient inscription the name Hammurabi is spelled Ammurabi, in another Ammuraphi. The aspirate "h" being on or off creates no difficulty; neither does the transposition of the letters "b" and "p." Every learner of shorthand is aware of this similarity. The termination "i" probably stands as a contraction for "ilu" the name of the Babylonian god, on the same principle as the termination "el" is a contraction for Elohim, one of the names of God in the Hebrew language, as Ishmael, Israel, Daniel, Immanuel. Thus Hammurabi has been identified with Amraphel, one of the kings of Gen. xiv. With the light now thrown on the historicity of this long-disputed chapter there should be little trouble in accepting the trustworthiness of the rest of the Book.

The name of Abram is found in the time

of Hammurabi: not, 'tis true, the Abraham of Genesis, but that of a small farmer who leased some land. This shows that the name Abram is not that of a tribe, as contended for by the critics. The sale of the cave of Machpelah to Abraham was, no doubt, put on a legal basis according to the law of Hammurabi, and possibly the contract may some day be discovered. More unlikely things have already happened.

Hammurabi's Code thus shows that writing had been hundreds of years in existence before Abraham, and that the world was old in the time of Jacob. Two objections have been made to the laws of Moses: First, the existence, or even the possibility of writing for literary purposes in his time, has been denied. The Tel-el-Amarna letters dispose of this objection. Secondly, that no legal code (on the principle of evolution) was possible before the time of the Jewish kings. The Hammurabi Code refutes this objection.

1906. Discovery of the Great Empire of the Hittites.

The discovery of the capitals of the Hittites is one of the most remarkable finds of the last eight years. There is abundant mention of these people in the Old Testament. Abraham bought his burying place at Hebron from a Hittite. Esau had two Hittite wives. Bathsheba, the mother of Solomon had been the wife of Uriah the Hittite. Solomon imported horses from the kings of the Hittites. The Syrians when besieging Samaria got into a panic because they thought the king of Israel had hired against them kings of the Hittites.

But, outside of the Bible, there was no record of them in all literature. Here, it was alleged, was another instance to show that no reliability could be placed on Bible history. The whole story about their existence and deeds was treated as mythical. Only a few years ago a great Biblical scholar said in respect to an alleged alliance between Egypt and the Hittites that it was as improbable as an alliance between England and the Choctaws. In 1904, one of the foremost archaeologists of Europe said, "I do not believe there ever was such a people

as the Hittites, and I do not believe 'Kheta' in the Egyptian inscriptions was meant for the Hittites."

This was in 1904; but two years later Winckler found the capitals of their cities—Boghatz-Koi and Carchemish, the former the principal. Their cities show a high order of civilization, and the records, which until recently were somewhat scant, prove that they were on an equality with Egypt and Babylonia, these making the three leading kingdoms of antiquity. Their kingdom was 750 miles long by 350 miles wide. The text of the treaty between the Hittites and Ramses II of Egypt has been found, translated and published, and the word "Kheta" in that treaty is now admitted to mean Hittites.

Their monumental records have not been translated because there is but little clue, as yet, to their language. As a side-light on their culture there might be mentioned (Josh. xv. 16) the name of one of their cities, "Kirjath-Sepher," which means "Book Town," where, no doubt was an extensive library. Hebron was also one of

their cities, which in Num. xiii. 22 is said to have been built seven years before Zoan in Egypt. There have been found 160 inscriptions of this strange people—100 of recent date, and of wonderful clearness and beauty. It is hoped by means of bi-lingual inscriptions the key to these hieroglyphics may be obtained. This may be found some day in the archives of the Hittite Govern-

ment which have not yet been explored.

In 717 B. C. Sargon captured and destroyed their capitals, and the Hittites thereafter disappeared from history. Thus a people absolutely lost for many centuries, and whose existence even was denied, though repeatedly asserted by the Bible, has been discovered to the complete endorsement of the truth of Scripture history.

Archæologists Renouncing Higher Criticism.

No monuments have been found which contravene Biblical history. On the other hand most unexpected explanations have been received relative to obscure subjects, and minute corroboration has been given on points of history which could not possibly occur with any falsifier.

It is a remarkable illustration of the pride of opinion that these unimpeachable proofs of the accuracy of Scripture, as against the trumpeted theories of critics, have had little apparent influence upon a majority of them, as they still continue to publish their unsupported assumptions. In the very name of Science (a word continually upon their lips) they have become discredited; for it is the glory of Science to follow the teaching of fact, irrespective of the number, or character of the theories wrecked thereby. The writer, who, amidst clear light to the contrary, continues to teach error is not entitled to the confidence of Christian men.

On the contrary, Professors Sayce, Hommel and Halvey, who were at one time strongly enamored of higher criticism, abandoned it on account of the overwhelming proof from archæology that the assertions and assumptions of higher criticism were quite astray. Dr. Sayce, Professor of Assyriology in the University of Oxford, says: "The most uncompromising opponents of the Higher Criticism are to be found in the rank of

the foremost students of Assyrian and Egyptian Antiquity. In truth, those of us who have devoted our lives to the archæology of the ancient Oriental world, have been forced back into the traditional position, though doubtless with a broader basis to stand upon, and clearer views of the real significance of the Biblical text." He also says: "The assumptions and preconceptions with which the Higher Criticism started have been swept away, either wholly, or in part."

Professor Hommel (the great German scholar) has recently said with regard to the decipherments he has made of the Tel-el-Amarna tablets: "They brush aside the cob-web theories of the so-called higher critics of the Pentateuch, and place us in a position from which no future attack of skeptical criticism can hope to dislodge us. The theory of higher criticism must collapse inevitably and irretrievably, and the circumstance that the critics still persist in holding their views against indisputable evidence to the contrary, we can only regard as additional proof of the hopeless bankruptcy of their theories." Sir John Herschell truly says: "All human discoveries seem to be made only for the purpose of confirming more and more strongly, the truths contained in the Sacred Scriptures."

Grimsby, Canada.

A trader passing a converted cannibal in Africa asked him what he was doing. "Oh, I am reading the Bible," was the reply. "The book is out of date in my country," said the foreigner. "If it had been out of date here," said the African to the European, "you'd have been eaten long ago."

"I will confess to you that the majesty of the Scriptures strikes me with admiration, as the purity of the gospels hath its influence on my heart."—*Rousseau.*

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Scientific Salvation

By JOHN FELIX.

The word *scientific* is much used nowadays. There seems to be a general opinion that if a given cause or plea can be made to appear as scientific, it is established. The position is correct, because it means that law of some sort is beneath the position, is expressed by it, and defended on all sides by law. The man of real science cordially recognizes that law is the divine thought and emotion in action, or, in other words, law uncovers the way God takes to do things. When that reality has been found the limit of investigation has been reached; as far as we humans are concerned, this leaves us right up against the background of mystery, over which we cannot climb, underneath we cannot dig, and through which we will go at the cessation of physical life.

A very common notion is that law is the projection of the human mind. The human intellect has its own laws of life and action which can be projected in many ways. For the rest of created reality, the mind is neither the source nor the controller of that vast, beautiful, and harmonious system of laws which works through the ages for the production of betterment. The central and poisonous error of scholasticism was the assumption that the mind is the dispenser of law. The mistake was a natural one, because the scholastic philosophy was the continuation of the speculations of the pagan teachers of classic Greece. Its categories were regarded as infallible rules for the measurement of all reality whatsoever. Under another name they once played a conspicuous part in Christian theology.

David Hume took the position in his famous argument that miracles are contrary to the order of nature. His false postulate is that he knew and could state in an accurate way the order of nature. In other words, he knew all the laws of the visible and invisible worlds. The stupendous advance which has since been made in the discovery of laws of which he had no conception at all, shows the utter falsity of the postulate. At the present

time Professor McGiffort is working zealously to re-establish Hume's contention, for the express end of making it appear that the Incarnation and Virgin Birth is a tale—beautiful it is true, but in the very nature of things contrary to law, and therefore not believable. Every one identified actually and sympathetically with this contention are more or less profuse in the use of the word *scientific*. They have much to say about the demand for scientific thinking, and the contention is sound. But their conclusion that they are such thinkers is another and very different matter. If their finding is in agreement with the involved law, it will endure; if not, it will go the way of every other previous self-centred affirmation.

It certainly is exceedingly advantageous to point to the fact, that as the result of a long and intense process of criticism, the Gospels stand vindicated as real and reliable historical documents. But this does not settle the matter of the acceptability of their one chief fact. It still remains to be answered: Did this come about in harmony with and by obedience to law? The man who knows Bacon and, therefore, understands the scientific method, will insist that the divine thought and emotion move to accomplishment along some definite line of action and that this uncovers the involved law. He is very far removed from the self-centered condition of complacent satisfaction of Hume and McGiffort in supposing that he knows all about all the laws of the seen and unseen worlds. But he does insist that all phenomena, whether explained or not, have come to be as the result of law in operation. He may listen to an affirmation at once beautiful and attractive, but he wants to know what laws the affirmation rest on and attempts to present and define. If no satisfactory answer is given, the whole thing is dismissed as a matter of personal opinion: it may be worth something or nothing. Again, the argument of antiquity is not worth much to the scientific man. Because a given thing or institution is old, may or may not com-

mend it Human slavery is one of the oldest of all social institutions, and is one of the greatest crimes the physically strong have committed on the weak and defenseless. This whole subject is one of the gravest practical importance. Our high schools and colleges conduct their education according to the expectations of sound science, or that is the advertised program. And what is more, our Divine Lord from first to last insisted on and followed this method. Over and over again He was accused by the scholastic theologians of His environment of seeking to overthrow the law of Moses and the Prophets, and with just as clear statement He averred Himself to be the restorer and fulfiller of the moral law which keeps up the whole creation. Because His words were the clear and final explanation of this law, He was said to speak with words of authority and not as the Scribes and Pharisees. St. Paul came in sharp contact and clash with this scholastic method of seeking to arrive at truth by positive affirmation and fervid argument. The Greek culture was in full bloom all over Asia Minor, and when he called it "science falsely so-called," he stated the exact truth. Indeed, it is next to impossible to understand much in his epistles with this general fact left out.

The statement is oft repeated in the Gospels that for us men and our salvation, Almighty God came into this present zone of human life. The writer of the Hebrews calls the time of His accomplishing this as "the days of His flesh." The vital religious issue to-day, as it has been in all the Christian centuries, is, Was this coming according to law? And this at once opens up the whole subject of the coming of personality into this world. God is a person; we are persons. Is there a law fixed and unchangeable, controlling the coming of personality into this world? There is no space in the present connection to review the pagan slush sometimes seriously presented; in not a single instance will any or all of it stand scientific criticism. There certainly is a law, in obedience to which personality comes from the background of mystery into this present state of human life. The simple statement of the fact is about the most forcible way of presenting

the truth. The desired end was accomplished according to law and in obedience to law. And this is not all there is to it; for had the involved law been disregarded, the moral order of the world of truth and safety would have been broken and shattered, and the anarchy of hell would have been let loose. The attack on our Lord by the evil one in the wilderness temptation was for deflecting him from accomplishing the redemption of the world by a steady and victorious obedience to the involved laws.

The Gospel account of the coming of Almighty God into this world "for us men and our salvation," is true and scientific because according to the law controlling the coming of all personality into this present zone of human life. The vital point of attack is not, first of all, the record of the sacred narratives, but the presence and dominance of the involved law, and then, the overthrow of the accepted scientific truth that God accomplishes His ends according to law. Until this is done, the Incarnation and Virgin Birth will stand as it has stood safely all the attacks of the devils and the pagan philosophies of the schools. And what is of far greater importance, it will serve as the sacrament of salvation to every one receiving it into a good and honest heart.

But some one will ask: Is there, then, no mystery connected with this scientific fact through which has come, and ever will come, the healing of the forgiving and nourishing Son? Plenty of mystery, just as there is to every fundamental fact landing us at the wall of the background of mystery. Certainly, it is not mysterious that God does things according to law; it is not mysterious that the moral world is one of order and has a reliable stability, and so makes honest striving for the strong and beautiful worth while. It is mysterious that the One who holds the worlds in the hollow of His hand could "in the days of His flesh" take upon himself the form of a servant. How He could do it we do not know and have no means of knowing. It is altogether beyond all of our standards of measurement. We will come to know the how "when the mists have rolled away."

THE CLUB

The Resurrection of Christ

Alternate Difficulties

PROF. L. T. TOWNSEND, LL.D.

When difficulties hostile to the orthodox faith are presented the believer should be prepared to offer alternate difficulties such as may stagger if they do not convince the opponent.

An illustration in point is the Doctrine of Christ's Resurrection. And we may say in the first place that without the aid of Christian faith, a belief in Christ's literal resurrection as recorded in the gospels is well nigh impossible, especially in case of one who thinks clearly and deeply.

Taking the position of the destructive critic that "there is no evidence of any miracle-working agency in nature," a statement we do not believe, the conclusion reached by a recent writer in the *Westminster Review*, is logically inevitable: "If Christ died, he never reappeared; or, if he reappeared, he never died."

Under the temptation of doubt that now and then assails even devout Christian people, the resurrection of Christ seems almost too strange and good to be true.

And then how strange it all is, for one who was three days dead, with no surgeon, or restoratives, or antiseptics within reach, to stand beside his own corpse and say, "I laid it down, I take it again"; to have the sunken eye beam with life, the breath return, the heart beat, the blood go on its course; for one to rise, remove and fold up the grave clothes—*Incredible!* So thinks and says an unbelieving world.

Now such are some of the difficulties that are arrayed against the doctrine of the resurrection of Christ. But does the rejection of this doctrine end all difficulty and perplexity? What about the alternative difficulties?

If Christ did not rise, why did those women who had no thought of a resurrection and who visited the tomb to anoint a corpse, believe that he had risen? Why did the disciples who had abandoned hope and fled in dismay, afterwards stake their

lives upon their testimony that Christ had risen? If Christ did not rise, how can one explain the origin and continuance of the Lord's Supper, the origin and continuance of the first in place of the seventh day of the week as the Sabbath? And if Christ did not rise and if he is not all that Christianity claims for him, then how can one account for the existence and splendid triumphs of the Christian Church, whose early history is inseparably linked with the resurrection, and whose existence on earth has depended and always will depend upon the faith which that event inspires?

The affirmation that God could not raise Christ from the dead is atheism. The affirmation that Christ did not rise from the dead is the denial of a fact of such a character and vouched for by so many competent witnesses that the foundations of all human testimony would be overthrown.

If Christ did not rise, then the confession, "I believe . . . in Jesus Christ who was crucified, dead and buried; the third day he rose from the dead," would scandalize the millions of devout and intelligent Christian people who have repeated and continue to repeat that creed with assurance and hope.

If Christ did not rise, then nothing of Christian theology except patchwork and guesswork remains; unforgiven sin mounts the throne; preaching is vain; faith is vain; everything else is vain (1 Cor. xv. 13-19), and the consciousness of an indwelling Christ in the souls of believers is a delusion—a supposition that a sane philosophy will not for a moment entertain.

IS GENESIS INSPIRED?

REV. L. W. MUNHALL, D.D.

"In the *Public Ledger* of July 6, you publish an interview with Dr. John P. Peters, of New York, concerning the Nipur tablets. Whatever Doctor Peters may say about these famous tablets will be of interest, as he, presumably, knows as much

about them as any one, though the records are but little known, because the Sumerian language is practically an unknown tongue, and but little has been done toward deciphering the tablets.

"But Doctor Peters, one of the foremost representatives of the new school of biblical conception, according to your own statement, takes advantage of the interview to promulgate some of the notions of that school, with which I take issue. He says: 'There is practically a universal belief that Genesis is not inspired.' A man who will make such a statement cannot be taken seriously in matters that require calm, careful, accurate, unprejudiced judgment. The statement is not true. For every man Doctor Peters can name who is competent to testify concerning this matter, who holds to such a view, I can name ten equally competent men who think otherwise.

"Also Doctor Peters says: 'Genesis, particularly the first 12 chapters, contains only legends and myths,' and, 'The modern belief was that Moses had nothing to do with writting the book.' Nothing new about such views; they can be found in Tom Paine's 'Age of Reason,' and Volume six, Didot edition of Voltaire's works. In England, in the deistical controversies 130 or more years ago, this so-called new teaching was so widely prevalent that, from the ale-house to the university, the skeptics were singing:

As sure as there's a God in Gloucester,
Moses was a great imposter.

"The Christian Church has always believed that Moses wrote the Book of Genesis, because there is abundance of proof that he did; and none, absolutely none, that would be admitted in any court of the land as trustworthy, that he did not. It is a habit with most so-called modern critics of the Bible to boldly assume, in their contentions, what they cannot prove.

"Jesus believed that Moses wrote Genesis, and in the historicity, of what Doctor Peters called 'Legend and myth.' Speaking of the Jews on one occasion, He said: 'Think not that I will accuse you to the Father; there is one that accuseth you, even Moses, on whom ye have set your hope. For if ye believed Moses, ye would

believe Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words.' And, 'These are My words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets and the Psalms, concerning Me.' And beginning from Moses and from the prophets, he interpreted to them in all the Scriptures the things concerning Himself.

"Where in the writings of Moses is anything said of Jesus? In Genesis iii. 15 it is said, 'I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.' The evangelical scholars are agreed that this is a prediction of Christ, and is one of the writings referred to by the Saviour as by Moses. Another one of these predictions is found in Genesis xxii. 18.

"According to Doctor Peters' view, the creation of Adam and Eve, and the Noachain deluge, are myths. Jesus, the great Teacher, thought otherwise. He said, 'Have ye not read that he which made (some ancient authorities read created) them at the beginning made them male and female?' The record Jesus here cites is in Genesis i. 27 and ii. 23, 24.

"In Genesis, chapters vi. and ix., inclusive, we have an account of the Noachain deluge, concerning which Jesus said, 'And as it was in the days of Noe, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day Noe entered into the ark, and the flood came, and destroyed them all.' Jesus unquestionably believed these records to be literally and historically true.

"No one rejoices more than I over the noble work done by the antiquarians in deciphering the records of antiquity. Also, no one places a higher value upon real, reverent, honest scholarship. I believe in the widest and fullest possible learning in all departments of things worth knowing. But, I am free to say, I have no respect for that so-called scholarship which is born of conjecture and presupposition, and contradicts the explicit, plain teachings of the Son of God; or that even limits His

knowledge. 'Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ, for in Him dwelleth all the fulness of the God head bodily.' Col. 2:8, 9.77."—*Philadelphia Public Ledger*.

TOUCHED WITH NOBLE ANGER.

Dr. James Strong, of Drew Seminary, one of the authors of McClintock and Strong's *Cyclopædia*, wrote for the *Methodist Review*, March, 1890, a striking and scholarly article on *The Prophecy of Isaiah*. We have selected a few portions of this most able and convincing paper to show our readers how the great scholars of the past met the Counterfeit Critics of their day.

"Not content with assailing the integrity of this most eminent of all the prophetic books of Scripture, certain parties have gone so far as to insinuate doubts concerning, and even openly to deny the validity of prophecy, altogether, as an evidence of the truth of the Bible or as a ground of revelation.*

"Religion, according to them, is henceforth to rest upon a subjective basis, and Christianity is to depend wholly upon the 'inner consciousness' of its subjects. A quicksand foundation truly for the world-wide and sky-capped structure! On such a theory there may be as many creeds as there are persons in the work, and one faith is just as good as another. The unity of Christendom is lost, and any doctrinal or experimental certainty is impossible.

"The incentive of this radical and dangerous position is obvious. Unable to convince the mass of Christian believers that the Old Testament is a congeries of apocryphal or mythical fragments, by unknown hands, and not daring to repeat the Jewish and heathen assertions that their predictions have not been fairly fulfilled, they at last retreat to the desperate resort of aver-

ring that the prophecies are, after all, of no essential importance in these days of religious enlightenment."

"The Bible itself has shed all the moral and spiritual luster which the present age enjoys, and if it were blotted out, or its rays temporarily or partially obstructed, we would revert immediately to the darkness of heathendom and to the frosts of impiety. If an open enemy had dealt this dire blow at our holy religion we could have borne it in silence as an eruption of malignant spleen; but that professing Christians, members of evangelical communions, even teachers of youth, aye, of candidates for the sacred ministry, should have thus gone over to the aliens, is indeed an alarming and melancholy development, against which we enter our solemn and earnest protest.

"We have carefully and minutely traced out the inaccuracy and unjustifiableness of these aspersions upon scripture prophecy in general, and upon this one of its most leading exponents in particular. It remains for us to characterize suitably those who, at the close of this nineteenth century, come forth as the public defenders of the seemingly novel, but really exploded, hypothesis that would so fatally undermine the foundation of our beautiful temple of Christianity. The animus of the movement is but too plain. Prophecy has always been one of the main buttresses of biblical truth. Miracles, which may be called its right arm of defense, have been openly denied, or else practically eliminated, by the neologistic school of interpreters, and now they aim to cut off the left arm of its power likewise. Is this, we may well inquire, the proper way to protect the citadel of faith and piety? Can we not clearly discern here the trail of the Edenic serpent. Satan is reappearing in the garb of an angel of light; he has stolen the livery of the servants of God; he has instigated Christian teachers to do his nefarious work. Ashamed or afraid to show his own cloven foot, he borrows the gloves of the professor as a cat's-paw to mask his unholy efforts. The day has gone by, in the progress of literature and refinement, when the vulgar jibe of a *graffito blasphemo* can be safely perpetrated in public, representing the crucifixion surmounted

* "We intentionally abstain from citing, by name, writers who espouse or indorse the opinions here combated, partly because we do not wish to become involved in a personal controversy with individuals, but chiefly because we hope that in most instances this may have been done incautiously, and that the expressions do not reflect the deliberate conclusions of their authors. If any one finds that the indictment includes himself, he must not complain of the verdict."

with an ass's head. The coarse invectives of Voltaire and the ignorant objections of Paine have given place to the elegant travesties of Renan and the scholastic quibbles of Strauss. But the spirit of the arch enemy is still abroad, subtle and destructive as ever. What avail vows of orthodoxy or professions of loyalty from those who are abetting such anti-Christian movements? Do they not rather aggravate the crime? It was Judas, a regularly chosen apostle, who betrayed his Lord with a kiss. We tremble for the fearful responsibility of those watchmen on the walls of Zion who not only fail to warn the inhabitants of the holy city of their peril, but actually invite and co-operate with the enemy. Their name will go down to posterity with an infamy like that of Benedict Arnold. Are we too severe in our denunciation? We but echo the wail of the great apostle to the Gentiles, when we declare "weeping, that they are the enemies of the cross of Christ." With him we write these bitter things more in sorrow than in anger. The words of the blessed Master himself ring in our ears, "Whosoever shall break one of these least commandments, *and shall teach men so*, he shall be called the least in the kingdom of heaven." Out, then, with the pseudo-critic who wantonly removes the ancient landmarks of sacred truth and capriciously discards its venerable safeguards, whether by flippant sneer or erudite disquisition! We have no sympathy with the imposture, nor patience with the effrontery. It is a gratuitous thing to deny or impugn well-established opinions; but unbelief never converted a soul to the Redeemer, and negativism will never win the world to his cause. The Old Testament is the basis of the New, acknowledged as such by Christ and his apostles; and whoever invalidates the former is really undermining the latter. It is time for the true friends of both to rally to the defense, when not only infidels, but unfaithful professors, crowd to the assault. It is prudence, and not timorousness, to ring the alarm-bell and call the muster-roll.

COCK-SURE SCHOLARSHIP

It demands daring to postulate with cock-sureness on a probability. It is a

mark of genius to assure certainty on an improbability. A Princeton Professor, whose "courage mounteth with occasion," has achieved both of these marvellous deeds—he *believes*. The former is referred to on page 126; the latter may be indicated by a few quotations from a single article.

"If the transfiguration story is not entirely a myth, back of *the evident legendary embellishments* there may lie a real experience of an exalted nature." "*To be sure*, accretions have crept into the teaching (of Jesus) and incidents have been added without warrant. A simple parting-meal has been started on its course of transformation into a miraculous mystery, and in the Fourth Gospel Jesus is represented discoursing in the terms of Alexandrian philosophy." "The latter story (the triumphal entry) had *doubtless* been embellished, however, to make it fit into Old Testament prophecy." "*Undoubtedly* the Synoptics are right in placing this striking event (the cleansing of the temple) at the end of Jesus' life, and the author of John has transferred it to the beginning for some reason of his own and in disregard of the historical facts."

It abruptly ends all discussion, when a statement begins with doubtless, undoubtedly, no reason to doubt, and other similar *ad captandum* declarations, unless you interrupt to ask a question. The Professor does not deign to offer a word of evidence in proof, that the transfiguration story has been embellished by legend; that accretions have crept into the teachings of Jesus; that the triumphal entry has been embellished to fit into Old Testament prophecy; that John for reasons of his own disregarded historical facts; that Jesus discoursed in the terms of Alexandrian philosophy. If this is a sample of Biblical Instruction at Princeton, what would Biblical Destruction be?—*Editor*.

The Bible in the home tells us God's regulations for the journey of life, and we must consult it.

"The monthly visits of THE BIBLE CHAM-
pion to my home are increasingly welcome."

THE COUNCIL

PRESIDENT HALL'S APPEAL.

We repeat the Appeal of President Hall in the June Number. We send 1,500 copies of each number as sample copies. We desire all who receive the sample copies to read this Appeal.

The Bible League has rallied from the misfortunes caused by the long illness and breakdown of the former Secretary and Editor, Dr. Gregory. The movement to organize the friends of the Bible throughout the land can now be resumed with vigor and zeal. We purpose to take the five great Protestant denominations in turn and suggest plans to bring together in a compact army, the ministers and laymen who see great peril to the cause of God in the assaults of false scholarship upon the authority of the Word of God.

As The Bible League is interdenominational, we propose to create a Council in each of the following cities, in which we already have a nucleus: Boston, Providence, New York, Philadelphia, Baltimore, Washington, Pittsburgh, Cleveland, Cincinnati, Detroit, Chicago, Minneapolis and St. Paul, St. Louis, Kansas City, Des Moines, Louisville, Los Angeles. The Council will be composed of the subscribers and patrons in the cities named and their near neighborhood. A simple organization for local purposes will thus bring into touch with each other all who will actively engage in the aggressive work of the league. THE CHAMPION will serve as a medium of communication between the General Office and the various Councils. It will also be made the chief campaign agent of the league. In each city the local Council, by securing names and addresses of leading ministers and influential laymen, can have sample copies go to each. This will create public sentiment, arouse personal interest and win financial support.

We solicit the cooperation of friends of generous means to make this campaign possible and effective. If THE CHAMPION could reach a circulation of 100,000, the advertising would become a valuable aid in the maintenance of our work. One hundred persons who could each contribute \$100 or more, to this campaign fund would

enable us to start an immediate campaign in the cities named above.

The General Secretary will confer with our friends in these cities and where it is desirable and practicable will meet them in person and arrange for the opening of the work. A copy of THE CHAMPION will be sent to many who have been reported to us as in sympathy with the purposes of the league, who may be induced to aid in such manner as their means and other obligations will permit. Communications addressed to the General Secretary soliciting information or offering co-operation will receive prompt attention. May we not urge the pledge of help by a large number who will contribute at once?

WM. PHILLIPS HALL,

President of the Bible League.

GENERAL SECRETARY'S REPORT TO THE PATRONS.

Dear Friends:

Although the burden any one man ought to bear was necessitated by my duty to the great Church in New York City, I was appointed to save, I undertook to aid in restoring the Bible League. I accepted the invitation as a call from God. When I entered the office, I understood success was a doubtful chance, at the best; but with God on our side, it is always safe to take a risk. Knowing nothing of our mailing list, we sent THE BIBLE CHAMPION to every name, correcting and revising each month from the returns. As a result of the first year, we have received on subscriptions, old and new, \$2,500, in round figures, and \$4,000 in donations from patrons. Letters have just been sent to 500 subscribers who have paid nothing, urging them to remit. Of our total edition of 5,000, we send 2,500 to Subscribers, 500 to Patrons, 500 to Reading Rooms, Libraries, Schools, Missionaries and Exchanges. The remaining 1,500 monthly are sent as sample copies to win new subscriptions. The Methodist Episcopal, Methodist Episcopal South, and the Moravian Churches have thus been reached by a letter and a copy of THE CHAMPION to a picked list of Ministers and Laymen. The Baptist Church is now being

reached. A copy of the letter being sent is enclosed.

If we had been able to comply with the conditions of my acceptance of the office of Secretary and Editor—all current income sacred to current expenses—we would have closed the year with running expenses met. The Treasurer has received \$250; I have received the same amount. Of this, \$200 has been paid on bills incurred in the interest of the Bible League and the remaining \$50 has been twice loaned to the League and will doubtless have to be several times more. I have reduced the expenses to a minimum by furnishing a suite of four rooms in my Parish House for offices, free of rent, and by becoming my own stenographer and typewriter. This can only be expected, however, as a temporary expedient to meet the emergency. It costs about \$250 to print and mail *THE CHAMPION*. I need this amount monthly to provide for my regular stipulated agreement with the Printer. We have solicited all subscribers who can do so, to advance their subscription one year, a number have done so. This is a hard time of the year to get money and the present conditions greatly increase the difficulty.

It is only stating the simple truth, to declare that our survival and revival are largely owing to you. Of the total sum contributed for the year, \$6,500, you gave \$4,000. We solicit a personal letter from every patron who receives this circular letter. All have contributed, according to their means, generously in the past; many have done so this year. We desire to know at earliest mail, who will remain with us, what they can afford to contribute and when may we rely upon it. This will enable us to plan our work and provide ahead for all needs. If any can advance at this present exigency some part of what they can give for the year it will help us meet a serious necessity.

President Hall's letter in the June and August *CHAMPIONS* outlines our proposed Continent-wide campaign. Beginning with the leading cities, in which we have a nucleus, we will organize a Council in each city, getting our forces together. I will, so far as possible without neglecting my

Church duties, visit a number of the cities during the Fall and Winter, holding One-Day Bible Conferences and organizing Councils. The commendations of *THE CHAMPION* have been most hearty and appreciative. The Religious and Secular Press have paid it the tribute of generous notice and comment. The Providential indications are that God has interposed to raise up The Bible League as a leader in the maintenance of His word. With all Evangelical Denominations as our supporters, and the guidance and blessing of God, we can not fail. Will you not cheer and encourage us by a letter in early mail?

Yours faithfully,

JAY BENSON HAMILTON,
General Secretary of the Bible League
of North America.

POSTSCRIPT FOR CHAMPION READERS.

Patrons are those who have contributed various sums of money to aid in carrying on the work of The Bible League. It has been understood that all donors might give *what* they pleased, *when* and *how* they pleased. The contributions have been from Five to Five Hundred Dollars; in some instances more than the larger sum. *THE CHAMPION* has been furnished to all Patrons either singly or in larger number as they desired. No bill has been sent to them and no date as to expiration placed upon the label of their copy. We are unable, from lack of money, to plan for any campaign worthy of the great issue, or competent to meet the great peril to the questions of infinite importance which are so audaciously and wickedly assailed. We suggest the following simple plan: Let every Subscriber become a Patron to *give* or *get* Five Dollars. As this might be a burden to many friends who are carrying a multitude of causes dear to their hearts with but limited resources, *Get*, rather than *Give*. It would need but little effort to secure some friend of means who would count it a pleasure to contribute the Five Dollars. It would be a very simple matter to get each of five friends to give One Dollar and receive in return *THE CHAMPION* for one year. The latter is the better way. It multiplies our

subscription list by five, and this at once gives our advertising pages value which would provide each month a generous sum in aid of the work. We will gladly furnish any desired number of CHAMPIONS as sample copies and will send by mail to all whose names and addresses are sent us. We urge all our readers to send a postal card, pledging help and asking for sample copies or giving list of names and addresses. We will make further suggestions in each issue of THE CHAMPION. Start for 100,000. DO IT NOW.

A PROBABLE PROPHET.

A Princeton Professor has *probably* achieved temporary notoriety by writing *improbably* about Jesus. In one article he used *probably* in one form or another sixteen times. A few quotations may be interesting and instructive.

"Let us try to set forth the *probable* course of Jesus' life." "He was *probably* the son of Joseph and Mary." "It is *probable* that he learned the trade of his father." "That he (John the Baptist) sustained such a conscious relation to Jesus as the Gospels of Matthew and John record is *improbable*."

"He began to think of himself, *probably*, as the Messiah." "It (the temptation) was a real but inward event which Jesus *probably* related to his disciples at a later time in parabolic terms." "It is *probable* that he went to Judea and Jerusalem during his ministry. . . . "We may not know just what he thought or said (about his resurrection.) *Probably* we do not know." "The story of the cursing of the fig tree is *probably* an example of the development of a parable into a miracle." "We must now present the *probable* facts underlying the resurrection stories and estimate their significance." "It produced in these men, of an age, race and clime, predisposing them to such things, and first of all in Peter, whose individual temperament was most favorable to such impressions, a series of "visions." These were inner, spiritual experiences, easily propagated from individual to individual and from individuals to groups. Thus they spread, *probably* from Peter first, as the records all suggest, and in every case colored, most naturally,

by the content of Jesus' personality by which their lives were dominated."

Modern teaching will *probably*, now take on the true scholarly form, thus: "Two and two, *probably*, make four." "A straight line is the shortest distance, *probably*, between two points." "Water, *probably*, is composed of H. O." "Princeton is *probably* Presbyterian." "The Professor, *probably*, will continue Biblical Instruction, *somewhere*."—EDITOR.

LINCOLN'S VIEWS ON THE BIBLE.

Lincoln's versatility in dealing with persons of various stations and views and his inherent sincerity are revealed in a reply he made to a delegation of negroes who visited him and presented him with a Bible.

"I can only say now, as I have often before said," he told them, "it has always been a sentiment with me that all mankind shall be free. So far as able, within my sphere, I have always acted as I believe to be right and just; and I have done all I could for the good of mankind generally. . . . In regard to this great book, I have but to say, it is the best gift God has given to man.

"All the good Saviour gave to the world was communicated through this book. But for it we could not know right from wrong. All things most desirable for man's welfare, here and hereafter, are to be found portrayed in it. To you I return my most sincere thanks for the elegant copy of the great Book of God which you present."—*Boston Daily Globe*.

THE BIBLE CHAMPION. (The Bible League of North America, 317 East 118th St., New York.) If a man wants the latest pronouncements on conservative biblical criticism, he will find it in this magazine. If he wants the defensive position of our religion stated in clear and faithful spirit, he will find it here. The old and the new appears in defensive attire, and some very strong names are called in to give their contribution to the work of championing the cause of Christianity.—*Western Christian Advocate*.

The Continent-wide Campaign can begin at once if each Subscriber will get another. DO IT NOW!

CURRENT COMMENT

Among the numerous and princely gifts provided for in the recently probated will of Mrs. Morris K. Jessup, of New York, was a bequest of \$300,000 to the Union Seminary of that city. This sum is to be applied to "the maintenance of a chair for teaching the English Bible, pure and simple, not by way of criticism, but taking it as it reads, to instruct students how to teach and preach it in the most simple and effectual way to reach the hearts of the people." The design of this gift is obvious. Yet it must be quite as obvious that the rankest radical critic in the faculty will say that this specification dovetails to perfection with the duties and purpose of his particular chair. These men all claim to be the pink of orthodoxy in getting at the heart of Scripture. They claim their way is the one way of loyalty and fidelity to the pure, unadulterated word. They profess to have rescued the text from the traditions of the past and the unscholarly methods and delusions of the present. The greater number of these men are subscribers to the Presbyterian Confession of Faith and constantly affirm that they are most loyal to the spirit of their ordination vows. The departed Mrs. Jessup should have been appraised of these current truisms if she had not already inhaled them from the seminary atmosphere. We may be well assured that the group of men who have taken an institution founded, endowed and sustained by men of the most conservative school and most reverent scholarship, and have made it a hot bed of radicalism, will not balk at the specifications of Mrs. Jessup's will. It is not our affair, but we wish Christian ladies of wealth would all secure wise and experienced counselors in bestowing their benevolent gifts. Only a while ago Mr. James Kennedy, of New York, a devout Presbyterian elder, provided in his will for handsome bequests to Christian education, missions and other worthy interests. Not long after his decease his widow gave a quarter of a million to the Yale Divinity School, a Congregational center of up-to-date "liberalism." We repeat, this is not our affair, but being ob-

servers by nature and profession we can't help observing.—*The Presbyterian of the South.*

HONORING SACRED TRUSTS.

There seems to be a growing disposition to ignore the responsibility which a sacred trust carries with it.

At present we have in mind, as specific examples, institutions of learning which have been established and maintained under denominational control, and which are trying to free themselves from that control. In most cases the reason is a financial one. Some institutions have succeeded in bringing about the change in order that their professors might become beneficiaries of the Carnegie Pension Fund. In other cases it has been to obtain gifts which could not be secured by denominational schools. In still other cases the reason has been a doctrinal one. The professors have gotten ahead of the Church, so they think, and want the liberty to teach some advanced ideas which would not be in harmony with the tenets of the denomination. Union Theological Seminary, New York, is an example of the latter class, and the question of its sacred investments is now, and has been for several years, under investigation. There are numerous examples of the former class, in which the financial argument has had weight. And this effort to get away from Church control, for one cause or another, has been going on to a greater extent than many would suppose.—*The Church Advocate.*

A QUESTION OF FACT.

A recent critic says that "the oldest religious literature known, the Hindu Vedas, are songs," and quite a number of papers have quoted the statement in connection with the Endeavor topic for July 12th.

This is one of the pet assertions of those who deny the Mosaic authorship of the Pentateuch, but it is not true. No scientific authority fixes the date of the first Veda as early as the time of Moses. Moreover, the Vedas are not songs, though they

include songs with rituals and philosophy.

The same critic quotes a sentiment from Sakya-Muni which he says was "later expressed in the Book of Proverbs," when, as a matter of fact, the Book of Proverbs was written nearly five hundred years before Sakya-Muni or Buddha was born. His date of birth is fairly well established. As to the date of the first Veda, all authorities agree that it can not be determined with certainty, but that it was probably not earlier than 1200 B. C., at which time the Hebrews had a large body of religious literature.

It is unfortunate that statements like those of this critic should have found their way into New Theology encyclopedias, and into Sabbath-school and Young People's helps.

It is also unfortunate that students of comparative religions should waste time threshing over the chaff and straw of Oriental literature in order to locate here and there a few grains of truth, and still more unfortunate that they should speak up for Moses and David and Solomon and acknowledge their indebtedness to Oriental writers.

The fact is that the history of the Bible is well established. The dates of the books are approximately known. David and Solomon and Isaiah were all before Gautama and Moses was before the dreamers of the Rig-Veda.—*The Herald and Presbyter*.

WAR AN EXEMPLAR FOR RELIGION

The religious life is a war life. The Bible uses the weapons, customs and strategy of war to illustrate the spiritual conflicts of the soul. If the plan of campaign of a successful army were adopted by the Church, the millennium would be in sight. What hope for a successful result when she selects for her leaders, *men on the other side?* Has any instance ever been recorded in history of a Nation selecting her Generals from the Nation she plans to conquer? Such a campaign was never planned outside of Bedlam.

The *New York Times*, August 30, 1914, quotes Rev. John F. Carson as saying at a Bible Conference at Stony Brook, L. I.; "that for a teacher in a Christian University to undermine the faith of Christian

young people was the most dastardly of crimes." He referred to a Professor in Princeton University. It was also stated that "much excitement was aroused at the conference, both for and against the booklet (which accused the Professor) its object being to drive the Professor and those who hold similar views to his from their chairs in religious colleges."

We have since read the articles to which reference was made. If the Professor believes and teaches in his classes what he wrote in the magazine, for him to wait to be asked to retire is really comical. How long would it take Kaiser, Czar or King to decide whether or not to remove a General who openly declared himself in sympathy with the righteousness of the cause of the enemy?

We must not forget that this so-called heresy, is not a matter of scholarship, but of honor. It is too bad that religious teachers and leaders can be found in great Universities who seem to be ignorant of the fundamental principle of military honor. Princeton might cable to the seat of war and consult either side and learn quickly her duty. She would learn that all true soldiers are like all other honorable men. *They stand for the cause whose uniform they wear.*—*The Editor*.

In the famous Tribuna of the Uffizi Gallery of Art at Florence, a tourist, armed with his guide-book, went up to the curator. "Are these your masterpieces?" he asked. "I certainly don't see much in them myself." "Sir," said the curator, "these pictures are not on their trial." Those who see little in the Bible should realize that after so many generations of Christian experience the Bible is not on trial now.

"'Religion,' said Bishop Creighton, 'means the knowledge of our destiny and of the means of fulfilling it.' We can say no more or less of Science." Men of science seek, in all reverence, to discover the Almighty, the Everlasting. They claim sympathy and friendship with those who, like themselves, have turned away from the more material struggles of human life, and have set their hearts and minds on the knowledge of the Eternal.—*Sir Ray Lankester in his British Association Address*.

EDITOR'S WHAT NOT

A FRANK CONFESSION.

A soldier returning from the war with but one leg was asked if it paid. He replied, "When I joined the army I counted myself dead to begin with; anything short of that was so much clear gain." It was with some of that kind of philosophy we undertook the task of aiding in restoring the Bible League to new life. One year has passed. The report of the General Secretary in this number shows that the League is far from dead, and *that is so much clear gain*. The future life is now entirely in the hands of its friends. If all subscribers will begin a personal canvass among friends and acquaintances, showing and lending their copy and soliciting new subscribers, we can multiply our subscription list by five this year. Five new subscribers in one year seems child's play to any one who is really in earnest. Our friends can greatly aid us in winning friends by sending the names of influential persons in their community to whom sample copies can be sent. There is in every community, however small, at least one person to be found who would co-operate in our work by becoming a Patron if the case was put to them and THE CHAMPION was placed in their hands. No religious periodical can be maintained by its subscription list alone. It must have an endowment, special privileges, or an army of friends who will be its financial backers. The Bible League, from the first, has had a royal army of Patrons, who have contributed from \$5 to \$500 a year, and a few even more than the larger sum. It will be seen from the report that nearly two dollars of every three received last year came from our Patrons. In the postscript to the report of the General Secretary we outline briefly a plan to multiply our Patrons by five. If this can be carried into practical operation our future is secure and a Continent-wide Campaign can be inaugurated at once. We have just re-read "Our Goal," suggested in our first CHAMPION, August, 1913. It was "100,000 subscribers in a year." As a mathematical proposition the process outlined was all right. Some of the factors were *minus* and the goal is still in

the horizon. We confess to a smile as we read, but remembered a story. A young woman frankly told her lover that she could not consider marrying him until he had accumulated at least \$10,000. He started after the money with high hopes and heroic courage. After a number of months had passed the young woman wrote asking how near he had got to the required amount. He answered briefly, "I have \$100." "That is near enough, come home," she telegraphed. They started to hunt the money together with better assurance of success. 2,500 is near enough 100,000 to warrant further effort by everybody. Five hundred postal cards a day for five days would be a shower of record, if each said, "Get ready for the campaign; I will pledge five new subscribers." Will you write one card? DO IT NOW.

WELLHAUSEN—A FALSE WITNESS.

Archibald Duff, in his History of Old Testament Criticism, said, page 178:

"There appeared Wellhausen's 'History of Israel,' the publication of which in the Encyclopædia Britannica under the direction of Robertson Smith, awakened English theologians to the absolute necessity of setting their house in order."

A historian is a witness. His first requisite is veracity. If he lacks that, he is universally discredited, just as a witness in court is regarded as false in everything if he is shown to be false in one thing.

The Book of Exodus relates that "Moses stretched out his hand over the sea and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand and on their left. When the Egyptians pursued and went in after them to the midst of the sea, the Lord troubled them and took off their chariot wheels. And Moses stretched out his hand and the waters returned and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the midst

of the sea after them; there remained not so much as one of them."

Wellhausen takes the stand as a witness and in his *History of Israel* testifies as follows:

"The Hebrews were overtaken by Pharaoh's army. The situation was a critical one; but a high wind during the night had left the shallow sea so low that it became possible to ford it. Moses eagerly accepted the suggestion, and made the venture with success. The Egyptians, rushing after, came up with them on the farther shore, and a struggle ensued. But the assailants fought at a disadvantage, the ground being ill suited for their chariots and horsemen; they fell into confusion and attempted a retreat. Meanwhile the waters returned, and the pursuers were annihilated."

1. This purports to be the testimony of an eye witness to events which transpired scores of centuries before he was born. 2. It is not merely a misstatement. It is a deliberate perversion of the truth as recorded in the deposition of an eye witness. This is one of the very early historical statements in the "History of Israel." This may be regarded as a sample of the veracity of the witness. *Falsus in Uno, Falsus in Omnibus*. We need go no farther. We know what to expect. We have no interest in anything he may say now. The truth will never appear if it can be distorted into a lie. Why should English theologians consider it worth while to set their house in order? In fact, Archibald Duff has shown himself a False Witness.

Wellhausen's whole career is fairly typified by this one statement in his first book. Professor Orr says of him: "Wellhausen translates and critically comments on *Matthew* and *Mark*. He simply leaves out the first and second chapters of Matthew, and begins with the third chapter, without a word of explanation." He is not mistaken; he is a deliberate perverter of the truth found in the deposition of a contemporary witness of unimpeachable character.

What folly to dignify him by discussion. If he had attempted these two incidents in court he would have been excluded as unworthy of notice in the case. The theologians disputed with him instead of branding him and letting him go. His reputation was

made, his books were sold, he became the recognized leader of the army of assailants of God's Word.

A distinguished scholar said: "More than twenty years ago, while walking with Wellhausen, I ventured to ask him whether, if his views were accepted, the Bible could retain its place in the estimation of the common people. 'I cannot see how it is possible,' was the sad reply."

FALSUS IN UNO, FALSUS IN OMNIBUS.

This is a legal maxim, meaning, "False in One Thing, False in Everything. As applied to the testimony of a witness, it declares him a false witness in all of his testimony if he is false in one thing. He is either dismissed from the case or his testimony ordered stricken out. If the case is of sufficient importance, he may be indicted for perjury because of having sworn to one false statement.

Ever since making a careful study of Greenleaf on the Testimony of the Evangelists, we have felt that this legal maxim should be sternly applied to Counterfeit Critics. Not a single one, if a witness in court, giving testimony as they offer criticism, would fail to be rejected as false witnesses and could be indicted for perjury. "The Crime of the Higher Criticism" by Professor Mendenhall is a striking and absolutely irrefutable indictment of the whole system of criticism and every school of critics. We have purposed taking the most prominent in turn and give them a taste of the justice the law provides for malefactors. Dr. Mendenhall, in the first part which appeared in the September number of THE CHAMPION, indicts Pfeiderer for pretending to write history and repudiating an integral part of one of the contemporary histories from which he quotes; Stade is alike guilty of the same offense; Wellhausen is probably the grossest offender of all. Dillman, in accusing Moses of ignorance of writing and inability to write, did so without the faintest semblance of evidence and in the face of repeated testimony to the contrary.

Church controversialists have dignified these false witnesses by discussing their absurd and untruthful declarations. The

sole answer in each case should have been "Falsus in Uno, Falsus in Omnibus." Those who are guilty of repeating the false testimony, after being warned, should have no response to their offence but the same legal maxim.

THE DELUGE AND THE WATER SUPPLY.

Scientific estimates as well as research in Bible lands have set to rest almost a multitude of cavils invented and put on parade by the skeptic. Among these is one relating to the waters that the Bible says covered the face of the earth in the days of Noah. Such an amount of water, the unbeliever affirms, could not be produced. A few indisputable facts may clear the atmosphere.

First: If the surface of the earth in some terrestrial convulsion were made level there is water sufficient in seas and oceans to cover the whole earth to a uniform depth of two miles.

Second: If all the land of the world, to the highest mountain tops, were sunk out of sight, it would raise the ordinary level of the ocean scarcely three feet.

Third: If the amount of water in vapor form, now suspended in the forty or fifty miles of the earth's atmosphere, which is not less than fifty thousand billion tons, were condensed either by changes in the atmosphere, by chemical, electrical, or other agencies, water enough would result, without the increase of a single drop from any other source, to flood the earth any day or hour to the highest mountain tops.

It is clear, therefore, that our friends of the various critical and skeptical schools will have to give up the old question of water supply, for that, on scientific grounds, no longer is a question to be raised in this controversy; and he who at this late day ventures to raise it simply betrays his ignorance of well-known scientific facts.

L. T. T.

WRONG EVER ON THE THRONE.

Cicero said: "Any man may make a mistake; none but a fool will stick to it." Dr. Ross in this number shows how Archaeol-

ogy reveals the mistakes of the Counterfeit Critics about Genesis. Have they retracted or made acknowledgement of their error? Far from it. They persist in repeating what all well-informed students know are no longer errors but untruths. They seem desirous of being known as belonging to that class, "Who, if once wrong, will needs be always so." Watts said: "He that does one fault at first, and lies to hide it, makes it two."

A friend of the Rev. John W. Butler, of Mexico City, found in an interior town in Mexico a boy who seemed very different from the "lounging, heavy crowd" in the plaza. After talking with the boy a few minutes he realized that he had discovered a "real jewel among pebbles." When the boy told him that he did not smoke or drink, the stranger asked him why. "Oh," he said, "we have a book at our house, and in this book are many things that make one think about things. I read, and then I wonder if it is wrong to do this or that; and I think it is wrong to use stimulants, because it makes one dizzy and lazy. It is the Holy Bible. It makes us different from the rest of the people. We are happier, we are more healthy, we are better in every way, and I wish there were more of these books here. I wish that more might read, and understand, and be different."

"We are beginning to realize that the whole scheme, so magnificent, so enormous, so immense—for remember that this planet is but one of millions—demands in some only half-intelligible but real sense, an organizer, a manager, a controller, accessible to prayer, able and willing to help, in His own way and in His own time, but still always able and willing; not less, certainly not less, than we are."—*Sir Oliver Lodge.*

"We account the Scriptures of God to be the most sublime philosophy. I find more sure marks of authenticity in the Bible than in any profane history whatever."—*Sir Isaac Newton.*

The Continent-wide Campaign can begin at once if each Subscriber will get another.
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THE LIBRARY TABLE

A Dangerous Crusade*

A distinguished evangelical clergyman wrote for a biblical periodical an article under the above caption. Our first surprise came early. We learned the crusade was in defense of the Bible and not an attack upon it. "The business of biblical defense is being pushed, in these days, with much assiduity; and there may be danger of reducing the whole argument to absurdity." Who is assiduously defending the Bible? Which is in danger, the Bible or the enemy? "The Church will never enter into the fulness of its inheritance, it will never know what inspiration and the leadership of the Spirit means, until it gets rid of the obsession of biblical infallibility." We begin to see through a glass darkly. "The belief in a certain theory about the Bible is the test of the popular orthodoxy. Belief in God is a subordinate matter." Has anybody ever met a sane believer in the Bible who *subordinated God to the Bible*? The Bible is accepted only because it is declared to be the Word of God. Now we see the anti-crusader face to face. We can no longer be surprised. "The kind of veneration for the Book which is being cultivated is a type of ritualism. . . . It makes men narrow and petty and hard and intolerant." The way to become broad, great and tender is to assail the Book with satire, ridicule and falsehood. "The hour has arrived when some very frank dealing with this problem of biblical defense is called for." If the word *fair* were substituted for *frank* we would agree. As we proceed we fail to see why the author need trouble himself about the defense of the Book. He is not on that side. He now appears in his true character. "Most of those who are now past middle life were brought up under influences in which the inerrancy of the Bible was always assumed. The Bible was God's book; He was the author of every sentence in it, and it was therefore absurd, and even blasphemous, to say that there could be any mistakes in it. Omniscience does not make

mistakes." Job, of course, relates a monologue instead of a dialogue in the first chapter. God is the author of Satan's slander of Job which he repeats in the second chapter. "He is the author of every sentence in the Bible."

The author is an evangelical Christian and is supposed to be on the side of the Bible army. As a clergyman of high standing and many years' useful service he bears the title and wears the uniform of a general in the army. Can anything be more grotesque than a general commanding his followers to surrender the chief fortress of defense, without which all struggle is a farcical failure. As we proceed we are more and more certain to which side the general belongs. He says, "I do not wish to suggest that those who hold the traditional theory of the Bible are wholly unable to derive from it the moral and religious instruction which it is intended to convey. I know better than that, for I have held these views, and while holding them have received inspiration and consolation from the Bible." If his language may be taken in its literal meaning, he holds no longer to the traditional theory (historical fact) of the inspiration of the Bible. If this is correct, we may be pardoned if we ask, What business has he in offering advice to his former fellow-soldiers? What excuse can he offer for advising them to surrender the fundamental truth for which they have ever stood? In fact, what business has he to pretend any longer to be of the Evangelical Army? Why does he not openly, as honorable men do in time of war, strip off the uniform, and go where he can wear the uniform of the army to which he really belongs? Among soldiers, a man who remains among his comrades and seeks to betray them to the foe, or who advises them to surrender to the foe the impregnable citadel which is their only real protection and defense, is regarded as a traitor. Arnold did not remain long in the Revolutionary army after his attempt to betray

* Washington Gladden, D.D., *The Biblical World*, July, 1914.

his comrades was discovered. If he had been caught he would have received from Washington the punishment of death as the **only penalty for the gross crime.** Why can it be proper in religion to do what in business, politics, and war, all honorable men denounce as dastardly evil and wicked and entitled to summary and capital punishment?

Why men should battle for a lost cause is unexplainable. Why press "a dangerous crusade" when the battle is irretrievably lost? It begins to appear that this warning is really an attempt of General Arnold to remain at his post in the loyal army and command both armies at the same time. The patriot assures his fellow-defenders, that as the battle is lost, the only thing to do is to surrender; at the same time the traitor assures the enemy, to whom he has betrayed the post he was entrusted to defend, that they may safely enter and take possession. The assumption is so extravagantly and improbably impossible outside of Bedlam, that to name it is comically grotesque. The reply in war and religion is strikingly alike when peril is near: "Put none but loyal men on guard!" Let us hear a little about the loss of the citadel, uttered we have a right to assume, to encourage those who have paid the price of betrayal, to take possession of the purchased stronghold.

"The time came when this sweeping claim of infallibility began to be widely challenged. The doubts began to gather when the revision of the King James version was determined upon." Of course, the revision was to challenge and destroy the Bible's claim to infallibility. It succeeded, as we now learn for the first time. "Up to that time the vast majority of the most intelligent Christians had never known that the received text of the New Testament had been made up from a great number of old manuscripts, no two of which were alike and among which there were thousands of differences. That fact was made so plain that no man of any intelligence could pretend to question it. To all who could put two and two together it made an absolute end of the doctrine of verbal infallibility." What a pity the Bible was revised. All who could go as far in mathematics as add-

ing two to two lost their Bible forever. "The Bible never again could be to them the kind of book which they had always supposed it to be. The theory of its verbal inerrancy on which they had always been blindly relying was swept out of existence." It would spoil this beautiful theory, so smoothly flowing along, if one were to ask *Name one person outside the asylum for feeble-minded who ever claimed verbal inerrancy for the King James version, or any other.* The Church always believed and taught, and does to-day as clearly and unhesitatingly as ever, that the original autographs of the Scriptures were absolutely inerrant. Dr. David James Burrell observed: "*The original autograph is a historic fact. No one will question the statement that every portion of Scripture once existed precisely as it left the hands of those writers who 'spoke as they were moved by the Spirit of God.'* Every portion of Scripture in that original form must have been precisely true, to the last jot and tittle. Else there is no value in the 'moving of the Spirit,' and 'inspiration' is an inane and meaningless word. God 'breathed the original Scriptures through 'holy men'; and when he had thus breathed upon the parchment, the deposit left there must have been absolutely true; since God never breathed a lie. *This is the traditional view of the truth of Scripture.* The universal church has held it through the ages."*

The author tells us, as we have quoted, that until the revision of the King James version, the vast majority of the most intelligent Christians had never known some thing. He does not tell us how he knows they knew or did not know. He guesses—that's all. "The received text of the New Testament was made up from a great number of old manuscripts, no two of which were alike and among which there were thousands of differences." There were known to scholars 1,760 manuscripts of the New Testament, in whole or in parts. The varieties of reading were reckoned at about 30,000, but at the time of the revision were referred to as five times that many. No well-informed person then or now needs to be told that the vast majority of the various

* *The Teaching of Jesus Concerning the Scriptures.*

readings were of no practical importance; they were errors in spelling, the substitution of one synonymous word for another, or the change of order in two or three words without any appreciable distinction of sense. The *Companion to the Revised Version*, written by one of the Revision Committee, from which we have obtained these facts, sums up the result as follows:

"No doctrine of the faith is in the slightest degree affected. False supports of important doctrines may be removed, and true defenses of them may be supplied, but that is all. The Bible remains, for all practical purposes, totally unaffected. That is one result of the labors of the New Testament Revision Company for which all Christians have good reason to be thankful. They now know the utmost that Biblical science demands. No suspicion need in future haunt them that the Scriptural truths which they love are insecure. These have been proved to rest on an immovable foundation, and they will endure as long as the Divine Word that reveals them 'Which liveth and abideth for ever.' English readers of the Scriptures have now the opportunity of making themselves acquainted with the New Testament in a form more nearly representing the primitive text than they ever had before."

Then, after all, revision did not destroy infallibility. It only brought us nearer to the original verbal, inerrant "breathing" upon those writers who "spoke as they were moved by the Spirit of God." We can now understand why the author spoke so vigorously and feelingly of "that overworked and abominable maxim, *falsus in uno, falsus in omnibus*" (False in one thing, false in everything). This maxim, which "to the average popular audience is entirely conclusive," is the legal maxim which is accepted and applied by every civilized court in the world. It means just this: When a witness is convicted of falsehood in one thing he is regarded as sure to be *false in everything*, and is therefore disqualified from further testimony. "No man e'er felt he halter draw, with good opinion of the aw." More anon, but it will keep.

EDITOR.

FALSE HISTORY—A LIE.

"History is a systematic record of past events; especially, the record of events in which man has taken part." "Record is a writing, printing, entry, or tracing made for the purpose of preserving memory or authentic evidence of facts or events." "Authentic, according with the facts; entitled to belief, credible; reliable; as *authentic* information." (Standard Dictionary.) If these definitions are accepted, it requires no argument to prove the truth of our caption.

Falsifying history is no novelty. It is a habit with a school of professed religious teachers, who claim, by the practice they seek the glory of God and the salvation of men. The common method of the falsifier is to select a book of the Bible and mutilate it by excision and interpolation so that it will teach the very opposite of its original contents. A case in hand may serve as an illustration. A religious periodical contains an article by an author of two degrees.* It purports to relate a historic fact. "An epoch-making event was soon to revolutionize all the life of the nation. Quietly and in secret some writers had been at work upon a new code. Not daring to put it forth, they laid it away in the Temple, hoping that the time would come when they could proclaim it to the nation. Perhaps some died before the opportune time came. But the time did come and Deuteronomy was given to the nation. . . . The day of the finding of the Book of Deuteronomy was a turning-point in the history of the religion of the nation and of the world. . . . Before the Exile the message of Deuteronomy could not be carried out to the full. When the Exile was over a people had been prepared who would fulfil the Law."

Where did the falsifier get his historical fact?

We will give the original story as contained in 2 Kings xxii. 8-13 (our italics): "Hilkiah the high priest said unto Shaphan the scribe, I have found the *book of the law* in the house of Jehovah. And Hilkiah delivered the book to Shaphan, and

* G. H. Richardson, B.A., B.D., *The Biblical World*, July, 1914.

he read it. And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have emptied out the money that was found in the house, and have delivered it into the hand of the workmen that have the oversight of the house of Jehovah. And Shaphan the scribe told the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king. And it came to pass when the king had heard the words of *the book of the law*, that he rent his clothes. And the king commanded Hilkiah the priest and Ahikam the son of Shaphan and Achbor the son of Micaiah, and Shaphan the scribe, and Asaiah the kings' servant, saying, Go ye, inquire of Jehovah for me, and for the people, and for all Judah, concerning the words of this book that is found; for great is the wrath of Jehovah that is kindled against us, *because our fathers have not hearkened unto the words of this book*, to do according unto all that which is written concerning us."

The reformation that followed the reading of the Book and the observance of its laws by the king and nation was real, thorough and complete. "Josiah put away the evil that he might confirm *the words of the law* which were written in the book that Hilkiah the priest found in the house of the Lord Jehovah. And like unto him was there no king before him that turned to Jehovah with all his heart, and with all his soul, according to all *the law of Moses*; neither after him arose there any like him" (xxiii, 24, 25).

Put the two historical statements side by side. It would be impossible to create a greater travesty of real history than the falsifier palmed off on "some writers" who wrote a Code in secret and fooled the king and priests and people into accepting it as the original Book of the Law written by Moses. Is there any evidence for this travesty? Not an iota. What does Deuteronomy say of itself? From beginning to end its contents bear the marks of the Mosaic hand, mind and voice. Why is the falsifier so eager to mutilate this historical book? He has an ulterior purpose which can only be accomplished by denying that Deuteronomy was the real Book of the Law of Moses found in the house of Jehovah.

Has he ever heard that Judge Greenleaf decided that Deuteronomy is an Ancient Document? That it needs no evidence save its own contents to prove its truthfulness? Or that Kings is also an Ancient Document? Doubtless not. But if you were to tell him, he would say, Who is Greenleaf anyway, and what does he know about it? He knows this much: If a witness were to go on the stand and seek to overthrow a deposition accepted by all the courts of the civilized world for hundreds of years, the Judge would ask: "What do you know about events that occurred scores of centuries before you were born?" The whole invention is such a preposterous humbug that it would be rejected "by the marines." This is Modern Scholarship gone daft.

—Editor.

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